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Convention Board Elects Director For Gulfshore

The Mississippi Baptist Convention Board elected new officers, selected its Executive Committee, and named a new manager for Gulfshore Assembly during its post-convention meeting last week in Jackson.

R. Raymond Lloyd, pastor of First Church, Starkville, was elected president of the Convention Board. He succeeds Gene Triggs, a layman from Yazoo City.

The new vice-president of the board is Clark McMurray, pastor of First Church of Pascagoula. He follows John Lee Taylor, pastor of First Church, Grenada.

Elected the new secretary of the board was Roy Myers, pastor of Mt. Zion Church at Independence. He follows Tom Hudson, pastor of Oak Forest Church in Jackson.

The new manager for Gulfshore will

be Frank G. Simmons Jr., now activities director at Harrisburg Church in Tupelo. He will move into his new responsibilities on Jan. 1.

Chosen by the Convention Board to serve on the Executive Committee were John Causey, pastor of First Church, Corinth; James Hurt, pastor of Immanuel Church, Cleveland; Mrs. Charles Tyler of Collins; James Street, pastor of First Church, Wiggins; William Webb, Meridian; Clark McMurray, Pascagoula; Brooks Wester, Hattiesburg; Roy Myers, Independence; Robert Hamblin, Tupelo; James Yates, Yazoo City; James Hurt, Cleveland; John Causey, Corinth; Glenn Perry, Philadelphia; and Raymond Lloyd, Starkville. Not present were Frank Pollard, Jackson; and Mel Craft, Tyler-town.



Executive Committee

P. A. Michel, standing center at end of table, pastor of First Church, Brookhaven, was elected chairman of the Mississippi Baptist Convention Board Executive Committee last week. Mrs. Charles Tyler, to his left, of Collins was elected vice-chairman. Mrs. Larry Otis of Tupelo, to his right, was re-elected secretary. Earl Kelly, executive secretary of the Convention Board, sits at the end of the table. Members of the

Executive Committee who were present, from left to right, were James Street, Wiggins; William Webb, Meridian; Clark McMurray, Pascagoula; Brooks Wester, Hattiesburg; Roy Myers, Independence; Robert Hamblin, Tupelo; James Yates, Yazoo City; James Hurt, Cleveland; John Causey, Corinth; Glenn Perry, Philadelphia; and Raymond Lloyd, Starkville. Not present were Frank Pollard, Jackson; and Mel Craft, Tyler-town.

Former Seminary Students May Owe As Much As \$2 Million

By Tim Nicholas

As many as 400 students who received veterans' benefits while attending Mississippi Baptist Seminary in Jackson, are being assessed for the total amount paid to them.

This amount could total over \$2 million, according to Merlyn Cook, assistant director of the Veterans' Center in Jackson, in charge of the regional office which handles all non-medical veterans' benefits.

The VA office withdrew benefits to students at the school last fall after an audit found students receiving benefits who were less than full time students. Only full time students — those attending 25 clock hours per week — at the seminary were authorized to receive benefits.

A check with degree-granting institutions in the Jackson area indicated that only 12 clock hours per week were required for full time veteran's benefits. Mississippi Baptist Seminary is considered non-degree granting.

Cook said that the students were certifying they were going full time and the school was countersigning the certifications.

Cook said that the seminary had a record with his office as "a problem school."

"I don't say this to malign them, they just couldn't get accurate records to us," he said.

After veterans' benefits were withdrawn in the fall of 1976 during the investigation, student enrollment dropped from over 400 to only 50 at the

Jackson campus.

The Mississippi Baptist Seminary has no organizational union with the Mississippi Baptist Convention. It is owned and operated by a biracial board of trustees, nine of which are elected by the Mississippi Baptist Convention, and nine by the National (black) Baptist conventions in the state.

Salaries of the racially mixed faculty are paid by the Mississippi Baptist Convention and the Southern Baptist Home Mission Board. President of the seminary, T. B. Brown, is currently hospitalized from a severe stroke. Richard Brogan, director of the Department of Cooperative Ministries with National Baptists on the Mississippi Baptist Convention Board staff, has served as an assistant to Brown, promoting the seminary in the white community.

Brogan reported that the veterans' benefits did not go to the school, they went directly to students, and that total registration income from the 1976-77 year when the most veterans were enrolled, was only \$30,000.

Though Brogan has not been involved administratively with the school, he believes the seminary was not totally at fault with the poor record keeping. He reported that when the seminary dropped a person from the benefits rolls, the VA would take several months to stop giving checks to that individual. "That would include a

lot of that \$2 million," said Brogan.

Trustees of the seminary are expected to meet Dec. 9, at the campus in Jackson.

In addition to the Jackson campus, Mississippi Baptist Seminary operates 17 seminary centers around the state with an enrollment of over 700. Students at these centers were never eligible for veterans' benefits.

Magee Men To Buy Bricks For Salt Lake Church

The Baptist Men of First Church, Magee have voted to sponsor two short-term mission projects — suits for Montana and bricks for Salt Lake City.

Designated gifts will be used to help buy bricks for a new church in Salt Lake City. It will cost \$400 to buy 1,000 bricks and have them laid. This was the minimum goal adopted.

A \$100 check was sent to the Mississippi Baptist Convention Board to buy a suit for a pioneer mission pastor in Montana, at Christmas. (First Church, Magee, Oliver Ladnier, pastor, has participated in this suit program since its inception several years ago.)

Village Announces Christmas Sparkles

On Friday and Saturday evenings, Dec. 9 and 10, the Department of Music at The Baptist Children's Village will stage the 13th anniversary production of "Christmas Sparkles at the Village." Jan Nix is director of music on the Village staff.

"Christmas Sparkles" has become a holiday tradition in Jackson. Audiences approaching 4,000 persons have been reported at the 1972-1976 performances.

The 1977 performances will include combined choirs from the Village's Department of Music aggregating 130 boys and girls, ranging in age from 5 to 18. "The Villagers," a choral ensemble, will be featured.

This year's production will be presented at 7:30 p.m., on December 9 and 10, in Hester Activities Building on the campus of The Baptist Children's Village.

Half of each evening's entertain-

ment will be devoted to sacred music of the season, with the remaining half constituting a gala show — popular Christmas tunes, skits and sketches, and novelty numbers.

Customarily, billed as a "Choral Christmas Card" from the Village children to their friends and supporters, no admission is charged for the performance, and the general public has been invited.

The administration at The Children's Village has announced adequate seating and improved sound.

Music, including choral music, is employed at the Village as an organized full-time department of therapy to the neglected and dependent boys and girls in custodial care.

The Village and its children have been a part of the Jackson scene since May, 1897.



FMB Names Couples To Gaza And Malawi

Four of the 24 missionaries appointed Nov. 8 to the Southern Baptist Foreign Mission Board have Mississippi ties. They are (from left) Donald and Patricia Pirkle, assigned to Gaza, and Jerry and Joyce Spires, to Malawi. (FMB photo by Jim Legg)

Pirkles

The Pirkles were assigned to Gaza, where he will work as a physiotherapist. Presently they are students at the New Orleans (La.) Baptist Theological Seminary.

A native of Sycamore, Ga., Pirkle received the associate of arts degree from Norman College, Norman Park, Ga.; the bachelor of science degree from Mississippi College, Clinton; and another bachelor of science degree from Medical College of Georgia, Augusta.

While a student at Mississippi College, he was music director at Southside Baptist Church in Yazoo City. While serving in the U.S. Navy he was stationed in Newport, R. I., Pearl Harbor, Hawaii, and Charleston, S.C.

Later he became a research assistant at Medical College of Georgia, and then worked in Troy, Ala., at Edge Hospital. Pirkle also was employed at Colbert County Hospital in Sheffield, Ala., while the couple lived in nearby Tusculum.

The former Patricia Ard, Mrs. (Continued on page 6)

Spires

They were appointed to Malawi, where he will be a business manager for the Baptist mission, organization of Southern Baptist missionaries.

Presently they are students at New Orleans (La.) Baptist Theological Seminary. Prior to entering seminary they were both teachers; he at the Jackson County campus of Mississippi Gulf Coast Junior College, and she at Pascagoula (Miss.) High School.

Born in Gould, Ark., Spires also lived in Arkansas City, Star City, and Cale, Ark., and Samnorwood, Carey and Lelia Lake, Tex. He later returned to Gould. He received the bachelor of business administration from Arkansas A&M College, College Heights (now University of Arkansas at Monticello), and the master of business administration from Mississippi College, Clinton. Business-related jobs have taken Spires to Pine Bluff, Ark., Jackson, Miss., and Laurel, Miss. Spires also taught at Southwest Mississippi Junior College, Summit.

The former Joyce Milner, Mrs. Spires was born in Rankin County, Miss., lived in several different Mississippi towns and grew up in Morton, Miss.

She received the associate of arts degree from Hinds Junior College, Raymond, Miss., and the bachelor of science degree from Mississippi College. Mrs. Spires taught at Jackson Commercial College.

The couple has two children, Jerry Douglas Jr. was born in 1971, and Michelle Leigh, 1973.

Bill Would Toughen Intoxication Test

A bill to provide for the suspension of driving privileges for any person who refuses to submit to chemical testing for determination of intoxication after being lawfully arrested for driving under the influence of intoxicating liquor will be submitted in the Senate and the House of the Mississippi Legislature next year.

Involved in submitting the bill will be Senator Dan Moore of Mantachie and Representative Wayne Burkes of Hinds County.

The bill would amend Sections 63-11-21, 63-11-33, 63-11-35, and 63-11-39 of the Mississippi Code of 1972.

Section 63-11-21 would provide that a person who had been arrested and who refuses to submit to a chemical test would forfeit his driver's license for 90 days.

Section 63-11-33 provides that the license of a person who has been convicted of driving while under the influence of intoxicating liquor will be revoked for a year, and it also would provide for a jail term of 10 days to one year or a fine of \$250 to \$1,000 or both.

Section 63-11-35 would make the same provisions for handling those convicted of driving while intoxicated.

Section 63-11-39 would establish the weight of liquor in the blood to determine being under the influence of intoxicating liquor and being intoxicated. A person with .07 percent alcohol in his blood would be presumed to be under the influence of liquor. A person with .10 percent would be presumed to be intoxicated.

Presently the intoxication level is set at .15 percent, which is described as the highest in the nation.

Commissioner of Insurance George Dale is supporting these amendments. He said, "The Mississippi Safety Council reports that approximately 52 percent of the deaths in automobile accidents on the average are caused by drunk drivers and eliminating the drunk drivers from our roads would

substantially decrease the number of traffic fatalities."

He added, "We hope the Legislature will act in these areas, and we encourage citizens to contact their legislators, the lieutenant governor, and speaker of the House in support of this important legislation."

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention, also has taken a stand in favor of the amendments. "We cannot allow incapacitated drivers to threaten the lives of innocent people, and liquor certainly has the ability to incapacitate. The intoxication levels have been much too high, and the establishment of a level of being influenced by liquor short of intoxication would be a very wise and protective move," he declared.

Tupelo Couple

Penningtons Are First Lay MSC Volunteers

ATLANTA, (BP) — Their first lay volunteers for the Mission Service Corps have been approved and assigned through the Southern Baptist Home Mission Board.

Doyle and Doris Pennington of Tupelo, Miss., volunteered for two years in Mission Service Corps through the HMB Evangelism Section. They will receive financial support from individuals, groups and themselves through local churches and the MSC sponsor system.

The Penningtons are the second couple assigned through the HMB for the Mission Service Corps, the Southern Baptist Convention's plan for enlisting and utilizing 5,000 volunteers in full-time mission work for one or two

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Prayer For Rhodesia Asked

BULAWAYO, Rhodesia (BP) — Baptists in Rhodesia and Southern Baptist missionaries serving there are asking Southern Baptists in the United States to join them in special prayer for Rhodesia. Currently, Rhodesia is experiencing internal conflict between different tribal groups and the Rhodesian government over the question of majority rule. Also, immigration and visa procedures have been tightened recently with a Southern Baptist volunteer couple being denied entry permits. Several missionary personnel are awaiting final decisions on the granting of their entry permits.



Doris and Doyle Pennington

years at home or abroad by 1982. Elgin and Jean Lee are serving through MSC in a church in Menomonee, Wisc.

Pennington, 35, will assist Reid Hardin, the Evangelism Section's MSC representative, in coordinating and utilizing MSC volunteers in evangelism and missions throughout the U.S.

He will work from a temporary office at the Home Mission Board building in Atlanta beginning the first of the year.

The Penningtons will move to Atlanta next summer with their two daughters, Jennie, 7, and Amy, 5.

Pennington, an Alabamian who grew up and attended college in Mississippi, has worked in real estate development, management and marketing.

Doris Baley Pennington from Como, Miss., has been a school teacher.

The Pennington's MSC assignment came after several years involvement in renewal evangelism which "got us on fire," Mrs. Pennington said. "We decided we needed to be on call and turned over our family, house and talents to do whatever God wanted us to do."

Mission Service Corps seemed the next logical step for the couple.

Pennington is Brotherhood chairman for Lee County Baptist Association in Tupelo and a deacon and active layperson in his church Calvary Baptist.

"MSC is the biggest undertaking the Southern Baptist Convention has ever made to get laymen involved in ministry," Pennington said.

"The laymen are waiting to do (Continued on page 2)

Mississippi Baptist Convention ... New Life Style

Foy Valentine, Executive Secretary
The Christian Life Commission of the
Southern Baptist Convention

Everybody has a life style. We are particularly fascinated, however, by life styles that are new or different.

I recall that during the great depression in the East Texas pit from which I was digged there was a man with a unique life style who made an indelible impression on me. This man was independent. He was independent with a fierce and incredibly dogged independence. This brother got religion in his mature years and he would come faithfully to the church services at our little open country, one-room meeting house where there gathered the Pleasant Union Baptist Church. He always carried a huge Bible. He wore high-mileage blue overalls. He never wore shoes. Summer and winter he never wore shoes. He didn't have any shoes. He trapped for a living. And running his trap lines for mink and lesser game in the creek and river bottoms, his bare feet got so calloused that you could easily strike a match on the bottom of either bare heel. Now, I call that Style.

Consider the life style of Elijah the Tishbite. (His name alone was enough to hairlip the rabbi.) He was a hairy man, given to wearing a leather loin cloth, hiding for his life by the brook Cherith, eating bread and meat brought to him by crows, doing without food for 40 days, hunkered over a miserable little cave, running (not jogging but running) ahead of Ahab's chariot, and finally caught up by a whirlwind into heaven (1 Kings 17:3-6; 18:45-46; 19:8-9; 2 Kings 1:8; 2:11). His was a life style to leave you breathless.

Or consider the life style of John the Baptist with his First Century equivalent of a feed sack shirt and his grotesque diet of grasshoppers and wild honey. His was a radical voice, a genuinely radical voice crying in the wilderness. His manners were so atrocious that he denounced as a generation of snakes the very people who were nice enough to come to hear him preach. He sounded an unsettling, outlandish call for them actually to do things to demonstrate that they had changed their minds about their sins. Then there was his final, awful ending with his gory, decapitated head on the platter of Herod's bussy. His was a life style to make a strong man gag.

Or consider the life style of Peter, Apostle, running, cursing, praying, backsliding, rededicating, prejudiced, open, opinionated, learning, weak, strong, vacillating, rock, quitter, activist, human, maybe a little schizophrenic, maybe even Baptist. His was a life style to leave you gasping like a fish in a basket.

In *The Greening of America*, Charles A. Reich suggested, with a naive and pantheistic romanticism, that we are now moving into an era of new consciousness characterized by "a liberation that is both personal and communal, an escape from the limits fixed by custom and society, in pursuit of something better and higher. It is epitomized in the concept of 'choosing a life style'; the idea that an individual need not accept the pattern that society has formed for him, but may make his own choice ... (with) ... a new sense of existence in the immediate present without fixed points ..." (pp. 363-364). I fear Reich's freedom more than bondage, for to exist without fixed points is, by definition, to be lost; yet, it may help to hear what he has said about life style.

There is no redemptive word in style. Not really. There is no word from the Lord in fads, pop movements, effete tribalism, affections, age-of-Aquarius vibrations, creeps, in-things, out-things, fashion, youth culture, black culture, white culture, WASP culture, or germ culture. No, none of these gives us any word from the Lord. It is equally unproductive for the church either to dance around the golden calf of life style, conceived in such a limited way, or to spend our energies in trying to smash it to smithereens, mix it in the water, and make the world drink it.

As Christians, we are concerned about a total life style that reflects conformity to the Lord Christ. We are concerned about a right relationship to God that issues in right relationships with others. We are concerned about substance that produces style.

The Need for New Life
Today's world in which Christians are called to witness to the world with a bold new mission and a bold new life style is a fallen, sinful, disfigured, hurting, immoral world. It is perishing, as Augustine said of Rome, for want of order in the soul. It is preoccupied with strewing beer cans along the highway of life. ABC-TV's President, Fred Silverman has called his 30-minute dirty joke SOAP, a morality play; and the world is caught up in such unbelievable moral perversity calling black white and white black. By an incredible distortion of logic, it views immorality as a harmless exercise of the times, violence as a proper way of life, racism as a divine right, materialism as its just dessert,

and sexual promiscuity or perversion as nothing more than a pleasant pastime. It firmly believes that a person's life consists in the abundance of the things which he possesses. Its master is its credit card; it owes its soul to the company store. Addled adolescents paid British pop singer Elton John a reported \$60 million in one fourteen-month period and Peter Frampton, a relative newcomer to the X-rated music field, \$50 million last year, thus demonstrating that we have more dollars than sense. INS News and World Report, Oct. 31, p. 47.

Richard Burton has spoken for this age when he said, "I've been in trouble all my life. I've done the most unutterable rubbish, all because of money. I didn't need it ... the lure of the zeroes was simply too great!" ("Loose Talk," *Rolling Stone*, Nov. 17, 1977, Issue 252, p. 13). The lure of the zeroes characterizes our time; and I fear the lure of the zeroes affects us all.

It perceives raunchiness as creativity. It wants to play tennis with the net down. It thinks that in order to breathe you have to break out all the windows. It has become a world of unlimited impossibilities. Instead of making a joyful noise to the Lord, it makes a doleful noise to itself.

It dies the death of a thousand qualifications. It seems incapable of letting its yea be yea and its nay, nay. Its convictions are never quite sure of themselves. It cannot determine whether this is the year of the Dove, the Hawk, the Vulture, or the Lemming.

It underproduces wisdom and overproduces knowledge. Because it does not understand the past, it can neither redeem the present nor prepare for the future. It will burn down a cathedral to fry an egg merely to satisfy a ravenous appetite.

For all its education and affluence and leisure and technology, it remains bound in shallows and miseries, stumbling along with its foot in a bucket.

It is afflicted with congenital myopia, blurred vision, and a grievous nerve failure syndrome. It has a terrible case of hardening of its ought-er-ies.

It is as far from real repentance as Oral Roberts is from the Mayo Clinic. It knows as little about integrity as a downtown tomcat knows about Home Life magazine.

Furthermore, its family life is on the rocks.

Its racism is unresolved. Its citizenship is characterized by corruption and cowardice, in about equal parts.

Its economics is an incredible rip-off of the have-nots by the haves who manipulate the system to sock it to the poor and provide welfare for the rich.

And it lives and moves and has its being in an open Pandora's box of pollution, pornography, population crisis, hunger, male chauvinism, violence, incredible irresponsibility in television programming, wars, and rumors of wars.

As our grandpas used to say of a dog eating grass, "There's somethin' it ain't gettin'."

To be a Christian in such an age and to be relatively conscious is to be in a moral rage almost all the time.

New Life Style Qualities
But God has shown us a better way. It is the way of repentance, faith, and Christian love in action.

By repentance I mean a spirit of teachableness. I mean at least partly what Jesus meant when he said, "Blessed are the meek for they shall inherit the earth" and "Blessed are you poor for yours is the kingdom of God" (Luke 6:20). I mean the acceptance of your humanity in spite of its finiteness and failures, its wrinkles and warts. I mean a knowledge of yourself that neither denigrates nor deifies the real you. I mean a consciousness of sin that avoids the arrogance of power which has recently shaken this nation's foundations.

Repentance is not just something you do on the summer after you are nine years old and then forget about. It is a continuing and distinctive characteristics of the Christian's new life style. Repentance is a complete change of mental outlook and life design. It is not only godly sorrow for sin but also a purposeful turning from sin. We need to repent because we are real sinners, not just honorary sinners. We need to repent because the wages of sin is still death, because chickens still come home to roost, because they are still some Serpents in our Gardens.

Repentance today is an offense to much of the religious establishment; is rejected by many if not most church members; and is being steadfastly ignored by the new Pentecostals. Yet repentance is the keynote of the New Testament where there are 56 direct references to repentance (as compared, for instance, with six to tithing and two to the virgin birth).

Repentance is an absolutely necessary ingredient in the Christian's continuing life style so that self-righteousness is avoided, humility is cultivated, and the way is kept open for continuing fellowship with God and renewal by Him for His great work of letting "justice roll down as waters

and righteousness as a mighty stream."

Fig leaves and face masks are no more needed as superficial coverings for our sins today than they were needed as superficial coverings for our sins when we first believed. As we needed to repent and be born again then, so we need to repent of the sins of which we are guilty today and keep on becoming God's obedient disciples today.

Faith, like repentance, is a continuing characteristic and a primary ingredient of the Christian's new life style. By faith I mean trust in God as sovereign, trust in mankind as made in God's image, and trust in yourself as someone of infinite worth whose potential is as great as you dare to dream. I mean confidence that God has made this a moral universe. I mean the assurance that all things are working together for good for those who love God. I mean being in life committed to the conviction that love is better than hate, that peace is better than war, that giving is better than getting, that building is better than burning, that purity is better than filth, that character is better than popularity, that "ideals" are better than "image," and that it is better to suffer for Christ's sake than to compromise with evil. By faith I mean the lively commitment to the validity of the Ten Commandments and of the four-letter words which are as important today as ever: kind, wise, just, good, true, sing, pray, give, obey, help, lift, love. By faith the Christian walks in the moral light by day and by night, in the fields and in the cities, in boom times and depressions, in spiritual highs and psychological lows, in joy and in sorrow, seedtime and harvest, year after year, Faith is not a mere posturing in which we blandly acknowledge God's existence or woodenly genuflect in the direction of Deity. Faith is not just the giving of intellectual assent to the facts of Christian, for in this sense "the devils also believe and tremble" (James 1:19). Faith is standing at attention in God's presence, saying, "Lord, what would you have me to do today?" Saving faith is absolute commitment to go with God with no exceptions listed at the bottom of the contract in fine print. Faith is not getting your teeth and believing something in spite of evidence: it is living life for the Lord Christ in spite of consequences. It is faith, not knowledge nor emotion nor prayers nor glossolalia nor charisma nor ecstasy nor worship nor work nor stewardship, but faith that peculiarly characterizes the Christian life style. The faith which saves is the faith which keeps, we say. Indeed, it is faith in God through Christ that keeps us moving in the direction of God's ideal in all the difficult arenas of daily life.

As repentance and faith distinctly characterize the Christian's new life style, so, in a very special way, does Christian love in action.

In *The Fall*, Albert Camus has Jean-Baptiste Clamence take his leave of the chance acquaintance with whom he has been walking in the Amsterdam night, saying: "... I'll leave you near this bridge. I never cross a bridge at night. It's the result of a vow. Suppose, after all, that someone should jump in the water. One of two things — either you do likewise to fish him out and, in cold weather you run a great risk! Or you forsake him there and suppressed dives sometimes leave one strangely aching. Good night," (The Fall, pp. 6-7. New York: Vintage Books, 1956.) Christian love in action is not suppressing the urge to get involved. It is diving in to implement the prayer Jesus taught His disciples to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven."

Christian love in action is cross bearing, self-sacrifice. The libretto of "Jesus Christ Superstar" opens with Judas begging Jesus not to push His message too hard. Let's keep it beautiful, Judas implores. But God's purposes cannot always be served by keeping things cool and beautiful. Jesus' call, in fact, is a clear call for any one who chooses to come after Him to deny himself and take up his cross daily and follow Him (Luke 9:23). God's call is not just to repeat old cliches in the church houses on Sundays. God's call is not just to the self-sacrifice of tithing. It is not just to the self-sacrifice of lighting the church house windows and on Sunday night (which in many a church the power structure tends to by remote control). It is not just to the self-sacrifice of attending church training sessions. It may be a call to organize carefully and work faithfully so as to produce an effective counter-offensive to industry which seek to carnalize us all. Television is not the enemy: it is the writers and producers and programmers and advertisers who for filthy lucre seek to foist off ever grosser offerings of junk and garbage, of impropriety, immodesty, incontinence and immorality on a heretofore mute and glib public which is just beginning to learn how to say, NO THANK YOU. It may be a call to be sacrificially involved in resolving a community crisis over school busing. It may be a call to help get decent employment for the disadvantaged. It may be a call to teach an illiterate per-

son to read. It may be a call to tutor a faltering youngster who can get no help with his school work at home. It may be a call to help bring about congressional reform. It may be a call to improve our wretchedly underfinanced and therefore medieval prisons. It may be a call to seek peace and pursue it as we do the things that make for peace.

And God's call may be a call both to minister to the man who has fallen among thieves and to band together in responsible citizenship with other concerned and committed people to effect social change so as to make such roads safe for travel.

Christian love in action is movement in a pilgrimage. Yet how easily a pilgrim becomes a tenant, and how quickly a tenant aspires to become an owner. Christianity is a movement, not an institution; it is a voyage, not a harbor. In the pilgrimage that is the Christian life we move toward the land that God is showing us. We count not ourselves to have apprehended. We understand ourselves to be an exodus people. When we are faithful to our calling, we are people of acts, doing what we can where we are like the woman who anointed Jesus and of whom He said, "Leave her alone ... She has done a beautiful thing" (Mark 14:6 TEV).

We understand that love for righteousness, truth, goodness, and justice cannot substitute for the practice of righteousness, truth, goodness, and justice.

Such practical involvement on the part of Jesus led Him into intimate contact with sinners and the needy so that when the woman with the issue of blood touched Him, He knew that "virtue had gone out of him" (Mark 5:30). The church may experience some such loss of personal virtue in involvement today, but healing for the "issues" of our time that are convulsing the world — hunger, the energy crisis, inflation, militarism, racism, overpopulation, poverty, urban crisis, pollution, and a way of life built on the ideological San Andreas fault of moral relativism — such healing is well worth the sacrifice. We can't swing it if we just sit back and sing, "Drop kick me Jesus, through the goal posts of life."

New Life Style Prospects
We stand today in wide-eyed wonder at the hope which God in Christ is stirring up in the church. Christians cannot share secular man's discouragement, despondency, and despair. The Blessed Hope of Christ's Second Coming with which God is again beginning to bless the church is no signal for withdrawal to comfort and a godless patience with family disintegration, institutionalized racism, political cor-

ruption, and knock-three-times-on-the-ceiling-if-you-love-me morality. Instead of comfort and patience, instead of apathy and ease in Zion, the hope of Christ's coming provides a moral thrust of immense and awesome power. That great hope is no opiate to deaden our interest in earthly things but a powerful stimulant to keep us working until "the kingdoms of this world are becoming the kingdoms of our Lord, and of his Christ" (Revelation 11:15).

Christians are indeed called in one hope. We confidently walk a bridge over the troubled waters. We expectantly hunger and thirst after righteousness. We gladly endure for the joy that is set before us. We faithfully pray, "Thy kingdom come. Thy will be done, in earth as it is in heaven." We joyfully anticipate the destiny which God has set before His people who are not just reaching a little higher but who are looking for new heavens and a new earth. We hopefully envision not just, to use Charles Reich's phrase, "a greening of America" but a greening of all creation when, according to the hope that God has given His people, the desert shall blossom as the rose, the wolf shall feed with the lamb, and men shall beat their swords into plowshares and their spears into pruning hooks. In the radically new and constantly changing situations in which we find ourselves, full of hope we set our faces toward the light, knowing that the way of Jesus is an applied way, a living way, a way of moving toward the day.

We express that hope today through adherence to principles as the surest safeguard for the rights of persons.

We express that hope through the projection of a Christian witness that embraces both the priestly and the prophetic elements of revealed religion.

And we express that hope in the conviction that if we ever go beyond a concern to point people to the Lamb of God who takes away the sin of the world, we have gone beyond God and that if we have not yet come to a concern to bring justice and righteousness and truth and peace and goodness to people, we have not yet come to God.

God has called us to live at the burnt-end of the age of reason, at the knife-edge of time where the past meets the future, with a life style that expresses our hope today.

Exodus 12 explains that the unleavened bread was a symbol to the Jesus that they did not even have time to let the dough rise before they took off to do God's thing.

So let us be up and doing for we have promises to keep and miles to go before we sleep.

Newsbriefs

Valley Forge (RNS) — World Relief Commission (WRC), the aid channel of the National Association of Evangelicals (NAE), has forwarded \$50,000 to aid Toccoa Falls Bible College. The college, a non-denominational school operated by the Christian and Missionary Alliance of Nyack, N. Y., sustained heavy damages when an earthen dam broke above the campus. Some 100 people were injured and 38 died; several are still missing.

Washington, D. C. (RNS) — Pope Paul, as had been expected, has agreed to lift the penalty of excommunication automatically imposed on divorced U.S. Catholics who remarry without Church approval. The action is retroactive.

Nashville (RNS) — "Sister, your house is just like ours." When Sister Patricia Mary Kelly, SCN, heard those words in a remote village in northern India, she knew that she and her novices had achieved a lifestyle that put them in touch with people they came to serve. Referring to the mud hut that came to serve. Referring to the mud hut that leaked during the monsoons, she told a symposium on evangelization here that "there is a tremendous gap in the Church, stemming from the differences in the lifestyle of the sisters and priests and the people we try to evangelize."

Valley Forge, Pa. (RNS) — The Division of World Relief of the American Baptist Churches (ABC) has sent \$12,000 to South India to assist in relief efforts following a cyclone in the state of Andhra Pradesh. The American Baptist Board of International Ministries is awaiting an assessment of damage to church property. ABC officials fear that the Baptist seminary at Ramapatnam may have been destroyed.

Boling Springs, N. C. (BP) — Gifts totalling \$100,000 to Gardner-Webb College, a Baptist school here, will be used to establish a program to assist students planning church related vocations. Income from the endowed fund will support the B. E. Morris Biblical Scholar program. The scholar will spend a semester each year on the campus of the four-year liberal arts college, teaching and counseling with students, especially those anticipating careers in church-related vocations.

Penningtons

(Continued from page 1)
things ... to get involved. I've seen this through renewal and churches laymen brought alive," he said.

Hardin, HMB associate director of personal evangelism, said "MSC will bring the parts together and prove greater than any one part alone — the laity and clergy will work together."

Pennington, a graduate of the University of Mississippi in business administration, has lived in Arkansas, Tennessee, Kansas, Florida and Mississippi. He has served in lay renewal weekends across the country.

"I don't think I have any more to offer than anyone else, but I do think the laymen could maybe relate to me a little better," he said. "I can look at a problem from a layman's point of view."

The Penningtons hope to use the contacts they established through renewal and their friends scattered throughout the U.S. for the benefit of MSC.

"This is a challenge of faith for us," said Mrs. Pennington, "both financially and to step out and change our whole lifestyle."

He agreed, "The experiences we went through and the people we've met have been a preparation for us. We've been through marriage problems and virtual poverty and can share these experiences with others."

"My secular experiences will allow me to know how, but example, to go into a city cold and know who to see to get training centers set up, how to get projects implemented. I can take a project from the beginning with just an idea and sit down and advise others what should be done," he said.

"For Mission Service Corps to succeed it must be an implemented plan," Pennington said.



Education Commission Officers

Kermit D. McGregor, center, pastor of Temple Church, Hattiesburg, has been elected chairman of the Mississippi Baptist Christian Education Commission. The other officers are E. R. Jobe, left, a Jackson layman, vice-chairman; and Larry W. Kennedy, right, pastor of First Church, Amory, secretary. Jobe is chairman of the Postsecondary Education Planning Board of the State of Mississippi.



Tuten Honored

Joe Tuten, left, pastor of Calvary Church, Jackson, was honored by the Christian Education Commission during its recent meeting. He was presented a plaque by Larry W. Kennedy, pastor of First Church, Amory, and secretary of the commission, in recognition of his two terms (six years) on the commission, serving the last two years as chairman.

Christian Life Commission Claims Victory Over 'Soap'

ANNAPOLIS, Md. (BP) — The Southern Baptist Christian Life Commission, leader among religious groups opposing ABC-TV's soap opera parody "Soap", is claiming victory.

"Sensing it's mistake, ABC has sent word to its affiliates that it is making radical changes in 'Soap,'" Harry N. Hollis Jr., director of family and special moral concerns for the commission told the Baptist Convention of Maryland.

He said that thanks to a diligent protest around the country, "ABC has pulled away from its goal to make 'Soap' a forerunner of things to come on TV."

"It remains to be seen whether this bland, boring, mediocre show will survive, but ABC will long remember the sting of 'Soap' in its eyes," he continued. "I believe ABC has already lost up to \$1 million and maybe more on 'Soap' due to reduced revenues. Not only has it lost money, it has also lost the respect of many ABC affiliate managers, sponsors and viewers, who reject the idea that people who have sexual problems should be ridiculed."

The Christian Life Commission began a concentrated effort against "Soap" and similar morally objectionable shows even before the first episode aired. Executive Secretary Foy Valentine had previewed "Soap" and declared it "prime time pollution."

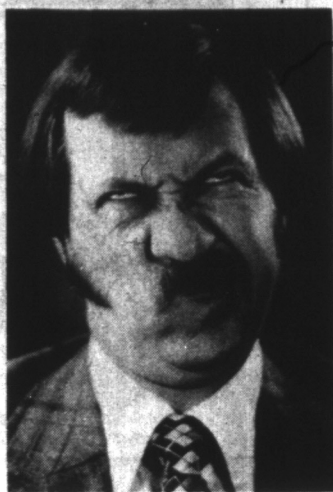
Youth Evangelism Meeting Expected To Attract 1,000

The statewide youth evangelism conference which meets in Jackson, Dec. 29-30, features a Christian humorist, a composer of contemporary Christian music, and a former addict and ex-convict — turned Christian.

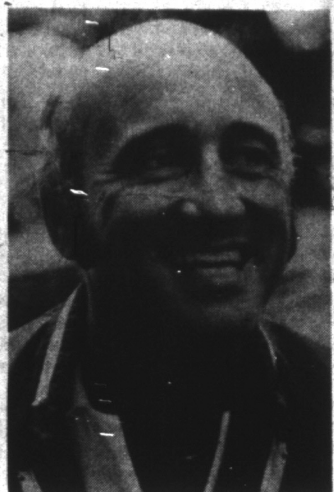
The humorist is Grady Nutt, an Amarillo, Tex., native who sings, juggles, and plays a dozen musical instruments. After earning degrees from Baylor University and Southern Seminary in Louisville, Ky., serving as pastor of several churches, and working for Southern Seminary for several years, Nutt went full time into entertainment.

David Meece is the composer, arranger, singer and piano player of contemporary Christian music. His story is found elsewhere in this issue of the Baptist Record.

Harry Blondheim is the ex-convicted Christian.



Grady Nutt



Harry Blondheim

Composer Of Christian Music Sees Secular Airwaves Entry

By Tim Nicholas

"I want to see Christian music make it on the secular airwaves," says David Meece, composer, singer, and pianist from Lawton, Okla.

"Christian music today is where country music was ten years ago," says the 25 year old musician who writes and performs contemporary Christian music for churches and college. He's cut two albums and recently performed for the Mississippi Baptist Student Convention in Columbus. In late December (Dec. 29-30) he will lead the music for the statewide Youth Evangelism Conference at Broadmoor Baptist Church in Jackson.

Meece's music is distinctive. Titles include "The only reason I'm happy is I've got Jesus inside," "Do you know what it's like?" and "Tears in my eyes," "a song about Peter's denial of Jesus." He wrote a song that Olivia Newton John never recorded because he wouldn't allow her arranger to take out a direct reference to Jesus.

Perhaps his music is distinctive because of his distinctive background. He was supposed to be a classical pianist, but he smuggled in Beatles records behind his mother's back.

At 14 he was soloist with the Houston (Tex.) Chamber Orchestra. He toured with Youth For Christ, and at 16 auditioned before Andre Previn. Then, during the first year of a four year scholarship at the Peabody Conservatory of Music in Baltimore, Md., while "totally dedicated" to music, practicing six to eight hours a day, including three hours of technical scales and arpeggios, David got sick.

On the verge of a physical breakdown, (friends told him it was psychosomatic,) David realized that in his "will to succeed, I had completely forgotten about God."



David Meece

He said he was "convinced that I wasn't doing what the Lord wanted me to do and sure I wasn't doing what I wanted to do." However, he decided to finish his education, but started branching into composition, orchestration, and started taking voice. He met his wife Debbie there in a Mozart quartet.

He taught at the school for a year, then took a job as minister of music at Calvary Baptist Church in Lawton, Okla., with constant encouragement from such friends as Ed Seabough of the Southern Baptist Home Mission Board, to go into a singing ministry.

In 1976, only a week after he cut a demonstration record, which Seabough peddled around, six labels called him. Three months later, he had an album out with Word Records. A few months after that, he had booked

enough concerts to move into the singing ministry full time.

He likes working with Word. "Their concept is to produce first-rate Christian music," he says. "We're trying to produce for the secular market. It's as good as anything the devil has."

David says that some people tell him the type of music he writes is sinful. "Everything I do, I do to glorify the Lord," he says. "If what I sing doesn't have a message of truth, there's no point in singing it."

On a secular campus, David says he can present Jesus Christ as meaning everything to him "without beating them over the head with it," he says. "I put on a show and plant seeds in places where evangelistic modes wouldn't have a chance."

"If a person can crack dirty jokes, and nobody objects, if they can talk about bare Krishna, and nobody objects — why not talk about Jesus?" he asks.

Ecuadorian Villagers Attack Missionaries, Church Members

CONOCOTO, Ecuador (BP) — Several Southern Baptist missionary couples and a group of some 40 Ecuadorian Baptist church members were attacked by intoxicated Indian villagers here as dedication services were held for a new church property.

The attack occurred Oct. 22 in this small village northwest of Quito. One missionary, Richard D. Clement, received a deep cut on his right hand and as he tried to protect himself against a bucket which one of the attackers threw at him. Others on the scene were hit with sticks and some smeared with manure before police arrived, but no critical injuries were reported.

Several years ago work was begun among the Indians in the community of Cocotog, near here. Despite opposition there, the work progressed and a mission was begun here in Conocoto.

Orebro — Emphasizing the importance of free thought without pressure from monetary obligation, the Orebro (Baptist) Mission of Sweden has proposed that Free Church Theological Seminaries refuse state aid. Although cooperation between the University theological faculties and the Free Church seminaries would be valuable, the Mission would prefer this to grow from a mutual interest in harmony with the seminary objectives. State aid, it is believed, could easily hinder the free progress of ideas.

RICHMOND (BP) — Seven college freshmen missionary kids (MKs) and their resource leader lost personal possessions when their cabin burned during a weekend retreat at Camp Hanover near here.

The Thanksgiving weekend retreat is sponsored annually by the Southern Baptist Foreign Mission Board for children of Southern Baptist missionaries in the U.S. for their freshman year in college.

No one was injured in the Nov. 25 fire, but the eight women lost possessions with an estimated value of \$6,385. The group of more than 130 students and their resource leaders were meeting in a Friday evening session when the blaze of undetermined origin was reported. Fire officials were able to contain it.

Six of the cabin occupants lost their pocketbooks, including passports, drivers' licenses, plane tickets back to college and other documents. Also lost were clothing, school books and small appliances, such as hair dryers,

Blondheim, who was a great athlete in high school, received basketball scholarship offers from all over the Southeast. But he became involved in drugs and alcohol, and ended up in prison, weighing 302 lbs.

Then he found Christ and turned his life around. Now, he is back in shape, speaks to youth gatherings about Christ, nutrition, and body building.

The youth evangelism conference, which is expected to draw more than 1,000 high school students from all over the state, will meet at Broadmoor Baptist Church, 787 East Northside Dr., in Jackson.

A Baptist bookstore will be open during the conference for purchase of books, albums, and posters.

Broadmoor's activities building will be open during the conference until midnight. Youths are invited to play in the game room, sit in the snack area and talk, or bowl.

Registration for the conference begins at 1 p.m., Dec. 29, and ends at 8:30 p.m., Dec. 30.

Buster Pray of FBC, Jackson, will lead the music, and a number of Mississippi youth choirs will present special music.

A special syllabus for the conference will be the only cost item. It will deal with the material presented during the conference. It will cost \$3.

Conference leaders include Jan Cossitt, Mike Jeter, and Donn Pool, all youth ministers in the Jackson area.

Motels in the area (all along I-55) include: Sheraton Motor Inn, Passport Inn, The Jacksonian, Holiday Inn, Quality Inn, and Rodeway Inn.

Human Relations Seminars Planned For Mid-January

Five Human Relations Seminars will be conducted in January according to an announcement by J. Clark Hensley, executive director of the Christian Action Commission. They are being jointly sponsored by the

Commission and the Department of Cooperative Ministries With National Baptists of the Mississippi Baptist Convention Board, Dick Brogan, director.

Charles Tope of Oklahoma City, Okla., and Raymond Harvey, Tuskegee Institute, Ala., will serve as resource persons. The schedule follows:

Jan. 16, Bolivar County Baptist Association Office, Cleveland.

Jan. 17, Baptist Building, Jackson (day), Mississippi Baptist Seminary, Jackson (night).

Jan. 18, Sophia Sutton Assembly, Prentiss.

Jan. 19, Jackson County Baptist Association Office, Pascagoula.

The sessions will be from 10:00 a.m. - 12:30 noon, except for the night meeting in Jackson, which will be from 7:00 p.m. to 9:30 p.m. They are keyed to the

Bold Mission Thrust under the theme of "Being As Good As You Are."

Harvey has served as pastor of the Greenwood Missionary Baptist Church since 1954. He is a graduate of Howard University School of Religion with a B.D. degree and has done graduate study at Oberlin College, Princeton Theological Seminary and at Oxford University.

Tope is pastor of Northwest Baptist Church, Oklahoma City. He formerly served at First Church, Biloxi, and was a member of the Christian Action Commission at that time. With the Biloxi pastorate as interim, he served with the Southern Baptist Foreign Mission Board in Tanzania, Kenya and Uganda from 1959-1975.

The public is invited to these sessions. Pastors, staff members and other church leaders are urged to attend.

Canaan (Leake)

Choctaw Church Opens Building Fund Drive

Canaan, a Choctaw church in Leake County, has embarked on a building fund drive. The kick-off service for the drive was held Sunday, Nov. 13.

The present building, a frame structure with two Sunday School rooms, was constructed in 1948 by the late pastor, B. D. Isaac, and the men of the church.

On Kick-Off Day, the present pastor, Emmitt Denson, brought a message, in the Choctaw language, on the importance of the church, and ways a new church building can help to meet the needs of the church family.

Calvin Isaac, chief of the Choctaw tribe, church secretary at Canaan, and

chairman of the Building Fund Committee, described the kind of building the church hopes to have: "a sanctuary with baptistry and foyer; two church offices for pastor and secretary; four large classrooms (for preschool, children, youth, adult); an adjoining kitchenette, large enough to accommodate day care children; an activities room with library; two restrooms, and water fountains."

He added, "Long range plans include babysitting needs of the church families who would like to have day care services provided for children while the parents work."

Other members of the Church Building Fund Committee are Emmitt Denson, pastor; Annie Lou Denson, wife of the pastor; and Edward John.

A first phase goal of \$5,000 has been set; additional plans will be developed after the \$5,000 goal is reached.

The Kick-Off Day program included special music by the Choctaw children enrolled in Sunday school at the church, accompanied on the piano by

Chief Isaac. Homer Gibson, Choctaw pastor and moderator of the New Choctaw Association, read the Scripture, in Choctaw.

The women of the church had prepared the dinner which was served on the grounds on a table sheltered by a newly built roof. The dinner included homemade hominy, cooked in pots on open fires in the churchyard.

The late B. D. Isaac, father of Chief Calvin Isaac, was pastor of Canaan Church for over 30 years. He was first pastor of Old Canaan. In 1948, not many people lived near Old Canaan, so Canaan was moved to a location a few miles west of Philadelphia, not far from Edinburg. Later, Old Canaan was revived, so that now both are functioning churches.

B. D. Isaac and the men of the church built the auditorium, as well as the church pulpit and pews. Isaac's son, Edwin, was killed in World War II and Isaac used a part of the life insurance he received to help pay for this church building.



Left to right: Emmitt Denson, pastor at Canaan; Chief Calvin Isaac, church secretary and chairman of the church building fund drive; Dolton Haggan, missionary to the Choctaws; and Homer Gibson, New Choctaw Association moderator. Behind the men is Canaan Church. They are looking toward the site of the proposed new building.

Flynt Professes Christ, Promises Porno Halt

By Orville Scott

SAN ANTONIO (BP) — Larry Flynt, publisher of "Hustler" magazine, says he has become a Christian and wants to turn his pornographic monthly into a Christian publication.

The 41-year-old publisher, whose magazine is read by 15 million people a month, made the announcement during Sunday services in Houston and San Antonio churches.

The previous Friday he and Southern Baptist Convention President Jimmy Allen drew headlines when both urged a Texas legislative committee in San Antonio to seek stiff criminal penalties for use of children in pornographic literature and films.

Flynt said he did some serious thinking about his relationship to the problems of society and to Christ. The climax of his concern came when he called evangelist Ruth Carter Stapleton, the President's sister, who was in Houston to speak at the Braeswood Assembly of God Church.

Mrs. Stapleton said Flynt repeated over and over again into the phone, "Ruth, something is happening, something is happening."

Flynt said the prelude to his conversion began months ago — the night he

spent six hours talking to the Stapletons in their home in Fayetteville, N. C.

Mrs. Stapleton, a Southern Baptist, said she and her family had exchanged visits with the Flynts a couple of months ago. She said she found him to be a very enjoyable person "and so full of love," but there was no indication of his real commitment until the phone call from San Antonio.

Flynt said his conviction and 25-year sentence for obscenity in Cincinnati had made him do some thinking. "I didn't know what I was doing was wrong... all I started out to do was make money," said Flynt.

Flynt told the Houston Assembly of God Church that while doing research to prepare for his court testimonies, he asked a team to research the Bible and find some passages to support pornography.

Instead, the team came up with over 100 passages condemning it. Flynt said God led him to a missionary and in a conversation with him, Flynt became convinced there is a God and that he was working against God.

Flynt said it was an awesome realization and brought him to a turning point in his life.

Music Symposium

Reservations Due Now

NEW ORLEANS — Due to the crowds expected to fill hotel vacancies for the 1978 Superbowl, and the current "full-house" caused by the King Tut exhibit, the New Orleans Baptist Theological Seminary is asking all participants in the seminary's annual Music Symposium to send in their reservations now.

The annual Music Symposium,

January 10-13, will be held on the campus of the seminary but a majority of housing will be off campus. To facilitate housing of all participants in local motels reservations must be made immediately. All persons planning to attend the seminary should forward the completed reservation form to the Music Division office of the seminary, 3839 Gentilly Boulevard, New Orleans, LA 70126.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Integrated Auxiliary . . .

"Free Exercise" Is Threatened

The full text of the resolution adopted by the Mississippi Baptist Convention concerning the integrated auxiliary regulation of the Internal Revenue Service was in last week's issue on Page 2. It would be worth the time of every subscriber to read this resolution in its entirety.

This resolution deals with the Internal Revenue Code of 1939. An amendment in 1969 established that "churches and their integrated auxiliaries, and conventions or associations of churches" shall be exempt from filing returns with the Internal Revenue Service.

As IRS has pondered that section of its code through the years, its officials no doubt have wondered what constitutes an integrated auxiliary of the church. In January of this year they attempted to provide a definition.

In so doing it was inescapable that IRS entered into a definition of the mission of the church. By determining what is not an integrated auxiliary the definers could not help but also define what is an integrated auxiliary. And the only way such a definition could be made was to determine what the mission of the church is so that it could be determined whether or not an au-

xiary is integrated into the church mission.

Therefore IRS has indeed defined the mission of the church, and this cannot help but be contrary to the Constitution. The constitution states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise there-

of. . . . There is no question but that when IRS has defined the mission of the church it has to some extent circumscribed the free exercise of religion. It seems only logical that a governmental agency could not legally engage in actions that are beyond the scope of congressional law-making prerogatives.

The definition that IRS has adopted revolves around the point that any church-related organization which has a principal activity or service that has a counterpart in the secular field will not be classified as an integrated auxiliary. It follows then that these non-integrated auxiliaries find it necessary to file tax returns.

How does this affect Mississippi Baptists? Immediately one thinks of our hospital, our children's home, and our four colleges. They have counterparts in secular society. These institu-

tions now spend a great deal of time and some thousands of dollars annually preparing forms for the Internal Revenue Service, though they do not pay taxes. That is, all but the hospital pay no taxes. The hospital does pay taxes on the income from its cafeteria and gift shop.

Of course, it might be noted that the hospital makes a profit on its cafeteria and its gift shop. Otherwise it could not keep them operating.

All of the institutions mentioned have boards of directors and are not operated by a church, so there would seem to be no threat to the mission of the church. But think further. Many churches have provisions for ministering to children and youths that have counterparts in secular society. If IRS were to choose to designate those services as non-integrated auxiliaries, it would be tampering with the mission of the church.

Then turn that around and go in the other direction. The reason that we operate our colleges, children's homes, and hospitals as separate organizations is that the needs are so great that they could not be handled by local churches. They must band together and operate them cooperatively. There is no doubt that Baptists feel

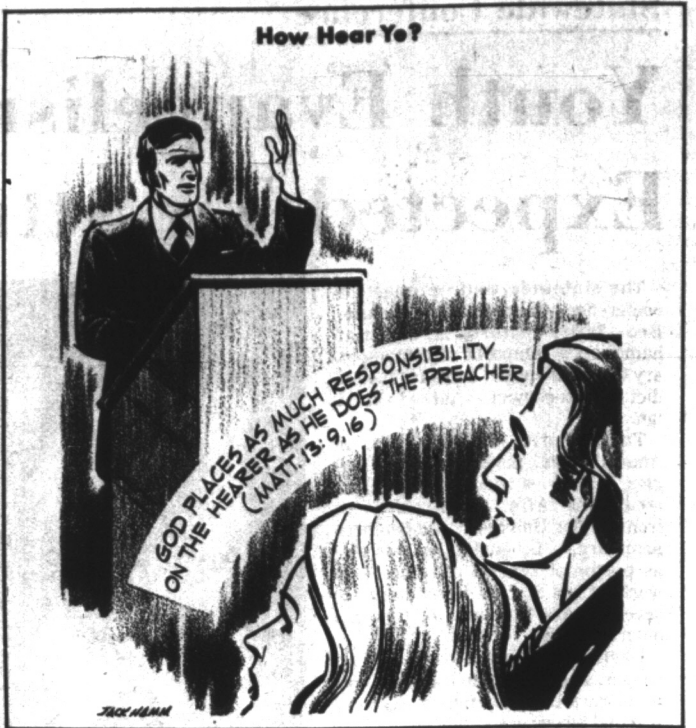
that healing, teaching, and caring for dependent children all constitute missions of the church.

This is a serious challenge. Seemingly, it will take a tremendous ground swell of public opinion to make much of an impact on Washington bureaucracy.

It is true that some off-beat operations that call themselves religions would be able to get by without paying taxes when they shouldn't if IRS were to take its hands off of religious organizations completely. But it would be far better for the line to be drawn a little too loosely than for it to be too tight.

It is too tight now.

The Baptist Record even has to be cautious about attempting to organize opposition to the ability of IRS to define an integrated auxiliary of the church for fear that it could be determined as having entered into lobbying activities. It can tell readers, however, that it will take a great amount of effort to effect a change; and that effort will have to come in the form of communication with senators and representatives. If our elected representatives are to face IRS with a need to reconsider its actions, they will need to have plenty of ammunition in hand.



Faces And Places

By Anne Washburn McWilliams

Some People I Appreciate

If I didn't live in Clinton already, I believe I would move there after having seen Robert Wall's multi-media presentation, "Kaleidoscope of Clinton." He used 600 original slides, three screens, seven projectors, and an original script to salute the historic and beautiful city. Clinton Jaycees presented Wall a plaque of appreciation, and the audience gave him a standing ovation.

The remarkable presentation was a part of a week-long dedication of Mississippi College's new coliseum. Two nights later, at the community religious service, I heard Dr. Chester Swor speak in the coliseum. The first time I heard him was at Judson College, maybe 27 years ago. I have admired him ever since. As a speaker, he entertains and inspires, now as then.

The coliseum is as good-looking within as it is without. The roof, a golden dome on the outside, is white inside. I kept trying to decide if it looked more like a tufted carpet, or a field of snow marked off in diamond-shaped patterns. Anyway, the building is much more roomy than the old gym and I look forward to sitting in one of those plush seats to watch the Lady Choc play basketball.

I had a letter the other day from my friend Molly Fairchild saying that she and Johnnie the Baptist (her ventriloquist's doll) wished me and other Baptist Record readers a Merry Christmas and a Happy New Year. She said that she and her husband Elven had cancelled the mission trip they planned to make to India in December because her doctor advised her to do so. She said she had been in bed almost half a year with a back problem but that now she is much better and is able to go about her normal evangelism schedule again.

Do you think she wrote with self pity about being in bed six months? Not at all! She said, "I praised the Lord through the whole thing, for I felt there was some purpose in it. I used the op-

portunity to write and get closer to the Lord. I am much richer for having had the experience."

The first time I met Molly I found out that she was a person of creativity. She was living in Laurel then. She and other WMU members of Jones association had sponsored a Bible school at a carnival and I wanted to interview her so I could write a story for Contempo. Not only was she willing to answer questions. She planned a morning coffee at her house and invited other women who had shared in the project to come and answer questions, too. She provided refreshments and entertainment. I was impressed by her warmth, friendliness, and Christian dedication.

Soon afterward she and her husband and daughters began their ministry as full-time evangelists, using ventriloquism, the magician's arts, and puppets in teaching Bible truths, especially to children. They moved from Laurel to Moselle, where they still live.

W. D. and I bought our first house around 1958 at 3556 North Hines Street in Jackson. It was a tiny house, but the people who lived there before us had been expert gardeners and I delighted in the fruits and flowers of their labor. North Hines Street will always seem like home to me, a place of "dear hearts and gentle people."

A retired couple lived across the street from us — Mr. and Mrs. A. A. Drummonds. They were good neighbors. She was always ready to listen when I wanted to talk about my problems, or to give me advice about when to prune my shrubs. When I had the flu, she brought hot soup. When Daddy was sick and I was away for a long time, they took care of my dog.

After I moved to Clinton, she would call me sometimes just to say, "Anne, I love you." I was sad to learn of her death last week. But I was glad that once I had taken the time — such a little time it took — to write and tell her how much I appreciated her.

Para-Church Finances . . .

"Don't Look At Me!"

A number of requests for financial assistance from some very fine organizations cross this desk on a more or less regular basis. There is no lack of interest in the ministry that is accomplished by many of them. Some well-known personalities who are to be admired for their Christian life-style and witness usually are the ones making the plea for contributions.

The efforts generally are above-board and commendable. The personalities are successful and admirable. Yet there is never any response from the office.

Personally, I always place the entire amount that I feel is a worthy

contribution, at least a tithe, in the treasury of my local church. I will continue to do that. I have nothing left to contribute to such extra-church efforts as are represented in the material that comes across my desk. When I have more money to contribute I will gladly make it available, but I will add it to what I have already given to my church.

In many cases I will designate much of the additional for such causes as child care, Christian education, and the three missions offerings.

To repeat, this does not constitute any displeasure with the work of the organizations that are seeking funds.

They are to be applauded for ministering as they do. It's simply that I choose to make my contributions through my church.

In almost every instance Southern Baptists in some way or another are attempting to do the same things that these para-church organizations are doing. If we are not being as effective in some of these areas as we should be, then we need to make improvements. If I feel that in some instances Baptist efforts are not on a par with those doing the same thing from outside the denomination, however, I will not divert my contributions to the other effort. Neither will I send additional con-

tributions. It will all go into the treasury of my local church; and when I feel improvements are needed, I will seek to help bring them about.

Surely there are many across our land who do not have such a program as Baptists do to support and who are not so challenged by the efforts of their church budgets as we are and who, therefore, would be able to provide the support that these fine organizations need to continue their ministries.

Southern and Mississippi Baptists have special needs that must be met. My financial efforts will go in those directions.—DM

Letters To The Editor

Rural Recognition

Dear Sir:

I've attended the Mississippi Baptist Convention for the past 20 years and for the most part I have come away with gratitude and praise for what Mississippi Baptists have done and are doing for the cause of Christ around the world. This year was no exception. If our people get caught up in the Bold Mission Thrust, God will use us as a mighty witness to His world. The emphasis upon a re-vitalized missions effort is timely and significant.

Among the many significant actions taken in the annual meeting was the election of B. B. McGee as second vice-president. He will not likely make a profound impact upon convention life for this mostly honorary position, but the very fact that he was elected could well be one of the most important things we have done in many years. Why is this so? Because he represents many capable rural pastors who serve the majority of the churches in Mississippi. Men, who like Brother McGee, have gone about their work quietly, faithfully, and for the most part unnoticed. Rural churches and their pastors are frequently lost in the emphasis placed upon "bigness," yet many of us are doing a good job leading our people. Rural churches are ministering to the needs of people in a commendable way. We accept the

commission of our Lord to preach the Gospel to the whole world and respond through cooperative missions giving.

God, in His sovereignty, has chosen our vocation and has placed us in the location of His choosing. It is refreshing and encouraging to hear fellow Baptists say, "We know you are there and we recognize the work you are doing."

Sincerely yours,
Floyd F. Higginbotham
Pastor, Springdale Baptist Church
Attala Baptist Association

Missions News

Dear Sir:

My husband, Mike, and I are language school students. The church where we pastored for three and a half years (Sunflower Baptist) has been sending us off and on The Baptist Record. We have thoroughly enjoyed it! I especially enjoy the numerous missions articles that are in each issue.

A resident missionary here told me that you would send The Baptist Record regularly to missionaries on the field. My husband and I would appreciate very much that service.

December 17 we'll go to our field of service in Guatemala City, Guatemala. We will be doing city evangelism. If we can receive The Baptist Record, please have it sent to the following address:

Mr. and Mrs. Mike Murphy
Apartado 1135
Guatemala City, Guatemala
Central America

Thank you for your cooperation. May God continue to bless your work and that of The Baptist Record.

Jean Murphy
Yes, the BAPTIST RECORD is sent free to all Mississippi missionaries who are serving overseas. — Editor.

Enjoy Baptist Record

Dear Sir:

I have enclosed a little story that I thought perhaps you might be able to use in the BAPTIST RECORD (if it reaches you in time to be used during the emphasis on Foreign Missions). If you can't use it, that's fine; and if you use it please feel free to edit it.

Our work is going well. I manage to stay extremely busy with the publication work for all our French-speaking countries and with the churches I'm working with and with my work teaching Theological Education by Extension (TEE) courses.

We really enjoy receiving the BAPTIST RECORD; however, we can't wait for the boat mail to arrive so one of our friends in Vicksburg sends it to us air mail!

J. Larry Cox, Missionary
Ivory Coast

Cooperative Program

Dear Sir:

A big, heartfelt THANK YOU to Mississippi Baptists who gave \$15,515.05 to the Christian Life Commission of the Southern Baptist Convention through the fiscal year ending September 30, 1977. Your vision and compassion and generosity in sharing have helped to carry out a significantly enlarged program of Christian social concern and Christian social action.

In genuine gratitude the Christian Life Commission pledges anew to Mississippi Baptists and to all Southern Baptists a renewed commitment to the high calling of helping changed people to change the world.

Foy Valentine

Dear Sir:

The fiscal year just completed marked a marvelous advance in Cooperative Program receipts. At Southeastern Seminary we profoundly appreciate your partnership in this task.

We pledge to work with you in making Bold Mission Thrust a reality. In manifold ways we are helping our students to realize that the Cooperative Program is our financial bloodstream. You are in our prayers.

W. Randall Lolley

Dear Sir:

The information about last year's Cooperative Program record makes thrilling reading. Golden Gate Baptist Theological Seminary is almost totally dependent on the Cooperative Program for financial support, given our age and location. Thus the increase in funds from the Cooperative Program made possible advance in our efforts to train future church leaders. Last year Mississippi provided \$56,353.40 for our seminary's program. We appreciate that!

We are part of a mission strategy to win the West, to reach the countless millions of people in our area who are lost and involve them in vital churches. In order to do this we need to train more leaders from more places and provide the best in continuing education for current leaders. This can be made possible by increasing funds

from the Cooperative Program. Also we are part of the total Bold Mission effort, training leaders for all over the nation and the world.

You play a key role in all that we do. I appreciate your leadership and support. If you have suggestions on how we can do a job better, please let us know.

William M. Pinson, Jr.

Lottie Moon Offering . . .

Bold Mission Thrust Can Be More Than A Slogan

By Catherine Allen, SBC WMU

BIRMINGHAM, Ala. — With only one in five openings for foreign missionaries being staffed, and nearly \$5 million of unfunded plans by missionaries lying on the cutting room floor, Southern Baptists have launched a Bold Mission Thrust.

A \$34 million offering for foreign missions this Christmas would move Bold Mission Thrust out of the dream stage and onto the missions fields.

"This offering would make Bold Mission Thrust more than a slogan," said Winston Crawley, director of the overseas division of the Foreign Mission Board. "We have been better at talking missions than at doing missions. If we give this much money, we will know that we mean business in Bold Mission." Crawley said.

Crawley plowed through a towering stack of charts and folders that tell an un-bold story of mission support. He has the dirty job of helping top the budget requests of 2,700 missionaries down to reality. Last year nearly \$5 million did not even make the "hopeful" list. Also, requests for additional missionaries outnumbered actual appointments five to one, although it was the board's best year for appointments.

The problem is that money for foreign missions, while increasing handsomely each year, has barely kept pace with inflation. The Foreign Mission Board has put money in people rather than in programs, almost to the

point of fielding missionaries within sufficient working funds. Where the Foreign Mission Board used to spend about 30 percent of its budget on personnel support, now that figure is 60 percent.

Last year the board managed a 2 percent increase in the missionary force only by trimming back work and capital funds.

Cautiously budgeting to protect the 2,700 missionaries already under appointment, Crawley estimated what would happen if the Lottie Moon Christmas Offering grows only its normal 12 percent.

With 60 percent of the budget earmarked for personnel, slight increase in the number of missionaries is possible. Twenty-five percent of the budget would fund strategies at a hold-the-line level. A sadly decreased 15 percent of the budget would cover capital expenditures, barely providing housing and major equipment to care for the new missionaries.

But if the offering jumps by 18 percent and hits the \$34 million mark, it will be a different budget. "We could say to the missionaries, instead of planning on a hold-the-line basis as you have, plan on an outreach basis," Crawley said. "This would really propel us into Bold Mission. We would secure land and buildings for evangelistic work. We could mount large-scale crusades in major cities. We could hit the broadcast waves with

the gospel. We could appoint more career missionaries and assist short-term volunteers. We could meet human needs. We could expand our agricultural missions programs." The prudent Crawley allows himself a gleam of excitement as he ticks off the list of dreams.

Crawley's charts show that missionaries actually have 10 percent less purchasing power than they did in 1967, thanks to inflation. "The Foreign Mission Board never uses deficit financing," he explained. "When we know that the \$34 million is in hand, then we will launch our bold strategies."

"Thirty-four million dollars would do it! And of course, we will need, and we can support, many more missionaries. If people dedicate their lives to missions, we will give priority to placing them on the field. Doubling the number of missionaries is our first Bold Mission strategy," he said.

The Foreign Mission Board has already allocated \$1 million to accommodate and equip short-term volunteers who are basically self-supporting on the mission field. Yet the foundational approach and the bulk of the budget is still based on the lifetime missionary.

"Let's not look at what we can buy and pat ourselves on the back," Crawley warned. "Let's ask whether we have done our utmost. That's what the Lord commands. If we just do our utmost, we'll have Bold Mission."

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Foreign Board Appoints 24, Acts To Meet Dollar Decline

RICHMOND (BP) — The Southern Baptist Foreign Mission Board appointed 24 career missionaries during its November meeting here. The board also appropriated almost \$250,000 to meet additional cost-of-living expenses of missionaries already on the field in areas of the world where the value of the American dollar is declining.

In another action, the board voted \$106,000 from relief and hunger contributions as the first step in a new program to assist people in drought areas of West Africa and started looking for a Mission Service Corps volunteer to aid in this relief program.

The 12 couples appointed here bring the total of missionaries commissioned this year to 254 — only 14 short of the record 268 for all of last year. One more group of missionaries is scheduled for appointment this year at a special out-of-town service, Dec. 13, at Spottswood Baptist Church in Fredericksburg, Va.

With the latest appointments, the total Southern Baptist missionary force stands at 2,793. As of Dec. 1, with the transfer of former Ethiopian missionaries Mr. and Mrs. Dale Beighle to

Bophuthatswana, Southern Baptists will have missionaries in 90 countries or territories around the world.

Bophuthatswana is an African homeland of the Tswana Tribespeople which is scheduled to gain its nominal independence from South Africa in December.

Some cost-of-living figures obtained in July, when the 1978 budget was prepared, are now out of date. After obtaining later information, the board members were asked to approve an additional \$247,420 to cover increases in 25 different countries or territories.

The \$106,000 West Africa relief and hunger appropriation, part of which will come from relief funds specifically designated for Africa by the donors, will be used in Upper Volta. The money will aid in the purchase of cereal grains and assist in their distribution to needy people in the desert region of the country, according to W. Eugene Grubbs, hunger relief and disaster response coordinator for the board. He told board members that this appropriation is part of a large-scale hunger and relief program of \$300,000 to \$500,000 which he believes will be urgently needed over the next

six months.

A Mission Service Corps volunteer is being sought to spend about a year working under missionary direction in purchasing, transporting, storing and distributing grain in this program, Grubbs said.

He and Lewis I. Myers Jr., the board's Mission Service Corps coordinator, suggested that this volunteer could be a third-year agriculture or college students who "doesn't mind getting his hands dirty."

Board members also: Invited the Baptist General Convention of Texas to participate in Brazilian Baptists' nationwide evangelistic campaign in 1980.

They extended the furlough of Mr. and Mrs. James W. Cecil, missionaries to Hong Kong, through the first four months of 1978 and asked Cecil to work with the board's consultant on laymen overseas beginning Jan. 1. During the past year, Cecil has been in Richmond assisting the consultant on evangelism and church development.

And then heard Eloise (Mrs. Baker J.) Cauthen report that her husband, the board's executive director, is continuing to show steady improvement toward full recovery from his Sept. 18 heart attack. She said that Cauthen is walking about two miles a day now and in general is applying himself patiently to "the job of getting well."

Newly appointed missionaries include Mr. and Mrs. Donald E. Pirkle of Georgia and Mississippi, assigned to Gaza; and Mr. and Mrs. Jerry D. Spire of Arkansas and Mississippi, to Malawi. James E. Hampton, Southern Baptist missionary to Tanzania, was elected as the new field representative for Eastern Africa effective Jan. 1.

Hampton succeeds John R. Cheyne, currently on furlough serving as associate coordinator for hunger relief and disaster response at the Southern Baptist Foreign Mission Board's home office here.

Drought Relief Planned For West Africa

RICHMOND (BP) — A massive drought-relief project is being started by the Southern Baptist Foreign Mission Board to assist in relief efforts for parts of West Africa where another widespread famine appears to be developing.

The first appropriation for cereal grain to be delivered to hunger-affected people in Upper Volta was made at the board's November meeting here. W. Eugene Grubbs, the board's coordinator of hunger relief and disaster response, brought the recommendation after a survey trip to the area early in November.

Grubbs visited Upper Volta, where large-scale efforts will start immediately, as well as Ghana, Niger, Senegal and Mali.

In Upper Volta, Grubbs cited grain shortages of 35 to 50 percent in some sectors. This means that, in some areas, grain equal to as much as 50 percent of the usual harvest must be found to keep the people at a mere subsistence level.

Senegal in the next few months is expected to experience a shortage of 35 percent of its usual harvest, Grubbs reported. Refugees, such as those who lived in cornstalk huts near towns during the 1974 famine, have already begun to move into areas around Senegal's cities with the hope of finding food.

If conditions worsen, volunteer medical teams may be needed for two to three weeks at a time to provide basic medical treatment for these refugees and other malnourished persons.

Southern Baptist missionaries in Upper Volta are already working in cooperation with other evangelical groups to arrange for food distribution. Grubbs said this distribution will be one of the biggest challenges in the West Africa relief effort.

declare

"He that serves God for money will serve the Devil for better wages." Roger L'Estrange, 1692.

"But it is not the rich man only who is under the domination of things; they too are slaves who, having no money, are unhappy from the lack of it." George MacDonald, Unspoken Sermons, 1869.

Retired Pastor Dies At Biloxi

William Chester Wyatt, a retired Baptist minister active in Biloxi civic and charitable affairs died Nov. 27. He was 86.

He was named the city's outstanding citizen of the year in 1974 by the Biloxi Lions Club.

A native of Odenville, Ala., and a veteran of World War I, Wyatt served Baptist churches in Alabama, Louisiana, Arkansas and Mississippi before coming to Biloxi in 1940. He worked as safety superintendent at

Ingalls Shipbuilding from 1942 to 1947 to supplement his income as a minister and during that time Ingalls' safety record achieved national recognition.

He was the lone surviving son of a Confederate veteran living on the Gulf Coast. He and five brothers were all Baptist ministers.

Funeral services were held Nov. 29. Wyatt is survived by his wife, Sallie Davis Wyatt of Biloxi; a son, William F. Wyatt of Biloxi; and a brother, James D. Wyatt of Birmingham.



Convention Board Officers

R. Raymond Lloyd, center, pastor of First Church, Starkville, was elected president of the Mississippi Baptist Convention Board during its annual post-convention meeting. Clark McMurray, right, pastor of First Church, Pascagoula, was elected vice-president. Roy Myers, left, pastor of Mt. Zion Church, Independence, was named secretary (Story on pages 1 and 6).

Sadat Visit Gives Hope For Peace, Baptists Say

By Elizabeth Smith

JERUSALEM, Israel (BP) — Israeli Baptists view Egyptian President Anwar El-Sadat's visit as a "good and courageous step" that gives new hope of real peace in the Middle East.

As the Egyptian leader prayed in the Al Aksa Mosque near the site of the ancient Jewish temple, Baptists gathered with other Christian groups not far away at the Garden Tomb outside the ancient walls of the Old City. They prayed for Sadat, for the success of his talks with Israeli leaders, and for peace in the Middle East.

Other prayers for peace were voiced in mosques, synagogues and churches throughout Israel.

Fuad Sakhini, chairman of the national organization of Baptist churches in Israel, summed up the feeling here this way: "Although it has left some Arab states confused, Sadat's visit was a good and courageous step."

"We welcome anything which contributes to peace and mutual understanding," he added. "We hope that it will lead toward permanent peace."

Baptists of Arab background in Galilee expressed respect for the Egyptian leader's courage in coming to Israel, as well as respect for Israeli Prime Minister Menachem Begin, who they felt is a strong personality.

"This new situation of two men talking face-to-face, understanding each other and discussing concrete steps to bring peace has lifted the spirits of the people," said Dale G. Thorne, administrator of the Baptist Convention in Israel.

Israel and Egypt have been at war since Israel became a nation in 1948. Sadat told reporters that he still has to consider the nations at war, but that this is a step toward possible peace. This is the first visit of an Egyptian president to Israel since the beginning of the war.

Sermons and reports throughout the Sunday of Sadat's visit reflected the excitement and hope that this initiative will bring peace. Afternoon business sessions at the annual Conference of Israeli Baptists, meeting in Nazareth, were delayed to allow the delegates from 11 churches and centers to see the broadcast of speeches in the Knesset on television in the auditorium at the Nazareth Baptist School.

Special services were held on both Saturday and Sunday as Baptist congregations met in such places as the Baptist Village in Petah Tiquva.

Some Baptists here see significance in the fact that Sadat's visit coincided with the celebration of the Muslim feast, Id Al-Adha, commemorating Abraham's sacrifice.

Others pointed out that the scripture portion being read in the synagogues during the week, Genesis 28:11 through 32:3, ends with Jacob setting out to meet his brother Esau for their reconciliation.

Baptist women recalled that when they gathered from all parts of Israel on Nov. 6, they offered special prayers for peace.

Elizabeth (Mrs. James W.) Smith is Southern Baptist press representative for Israel.

Grandson Of Slave Elected Chicago-Metro Moderator

HARVEY, Ill. (BP) — A local Baptist minister, who is the grandson of a slave, was elected moderator of the Chicago-Metropolitan Baptist Association, at the organization's 25th annual meeting here.

Pastor Herbert L. Holmes of Universal Baptist Church here is the first black moderator of a local association affiliated with the Illinois Baptist State Association, a Southern Baptist body.

Holmes recently told a meeting of moderators and missions directors, "About three years ago, I learned

about Southern Baptists in Chicago, was given information about how to come into the Chicago Metro Association, and found an open door.

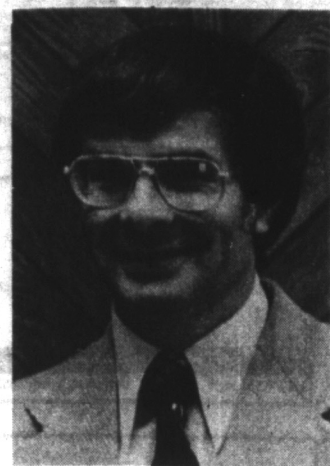
"In less than three years, we've been accepted in the state convention, found Christian fellowship, and I've been elected moderator of the association," Holmes stated. "The Lord is doing things through Southern Baptists."

The Chicago Association has 11 predominantly black churches, among more than 90 churches in its fellowships.

Parkway Breaks Ground



Ground was broken Sunday at Parkway Church, Jackson, for a \$2 million auditorium to seat 1,200 persons and to replace the auditorium built in 1942 which seats 650. Those participating in the ground breaking were, left to right, Leonard Van Zandt, Lee Hancock, James Hall; Mrs. Cohen Robertson; Hiram Powell, chairman of the church planning and expansion committee; Bill Causey, pastor; Glen Calloway, chairman of deacons; Eddie Kinchen, "Together We Build" chairman; Sandy Sander; W. R. Bryant; W. R. Storie; and Bethel Ferguson. The new structure will be the seventh in the 50-year history of the church, which is still located on its original site. A new Sunday School record of 1,540 was attained on ground breaking day. Parkway Church has a membership of 3,500 and a Sunday School enrollment of 2,572. Causey is the fourth pastor.



Kansas-Nebraska Elects Lindsay

R. Rex Lindsay, 40, missions-student director for the Kansas-Nebraska Convention of Southern Baptists, Topeka, Kan., has been elected executive director, succeeding Pat McDaniel. Lindsay, a native of Oklahoma, joined the convention staff in 1971, after about 14 years as a pastor and missionary in the two-state area. He served as interim staff coordinator after McDaniel resigned, July 1, to join the Southern Baptist Annuity Board in Dallas. (BP) Photo.

Mississippi Pastor Insists He Was "Made For Montana"

By Judy Touchton

CONRAD, Mont. — The first winter showed Conrad, Mont., townspeople bi-vocational pastor Donnie Bond was from "down South."

The road along his 41-mile school bus route, frozen for weeks in 20 below zero weather, suddenly thawed overnight. An inch of soupy mud with ice underneath waited 10 miles north of town from the Mississippi pastor and his bus.

At the top of a hill the yellow and black bus started spinning and struck in the mud. Bond put out a call over the Motorola unit installed for emergencies. Soon a four-wheel-drive vehicle arrived — the foreman laughing from the sight of Bond, a Mississippi farmer, stuck in Montana's mud.

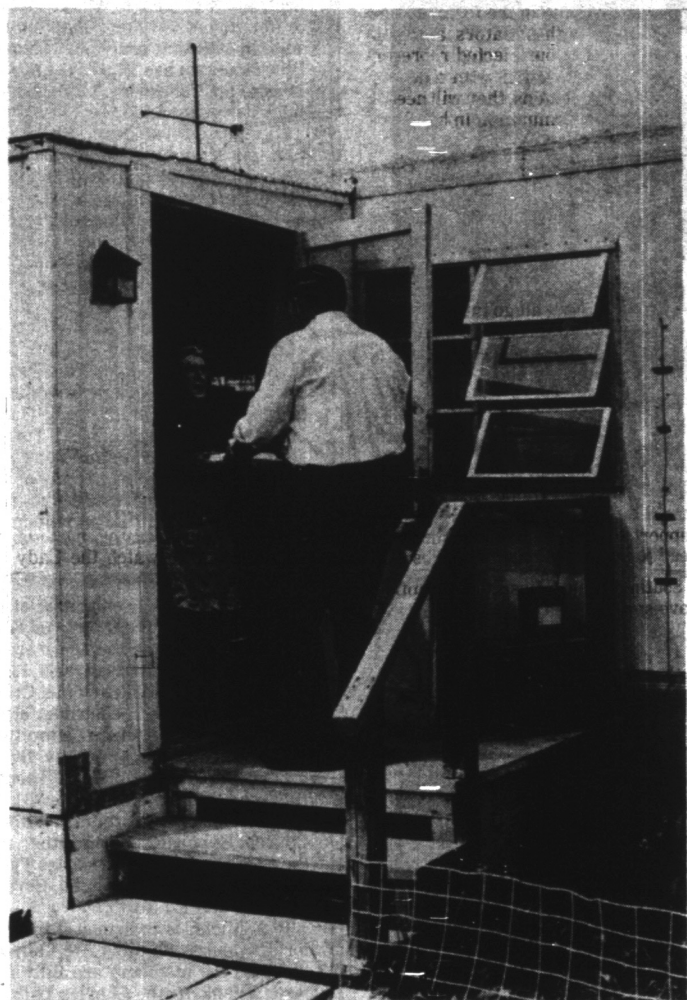
The nearly 50 members of Conrad Baptist Church, a mission of First Baptist Church, Great Falls — in Montana, Mississippi's sister state — never let Bond forget that morning.

Bond and his wife, Dimples, were transplanted from their farm near Progress, Miss., by a "call to full-time mission work in a pioneer area." The story about the bus keeps Bond aware of the transition the family made.

"The day we visited the church, May 4, 1975, the roads were torn up from an April blizzard. A car bogged down right in front of the church," 42-year-old Bond recalls. "Yet we knew this was where the Lord wanted us."

While pastoring in Mississippi, Bond commuted to Mississippi College to work on a teacher's certificate. "We figured if we were going to work in small churches we might need to teach," Bond explains in a drawl not quite southern because of a western twang. "The mission has enough support that the bus route is enough for now."

Great Falls sends nearly \$200 a month to the mission. The association contributes \$100 and an additional \$100



Donnie Bond delivers hot lunch to Mrs. McElroy, a shut-in, as part of the Community Center service project for which he has volunteered. (Photos by Ken Touchton)

a month for the church in Valier, 25 miles northwest, which Bond also pastors. South McComb Baptist Church in McComb, Miss., sends \$25 a quarter for literature and an insurance agent, once a church member, sends \$20 a week.

The church building was built with funds made available from Mississippi layman Owen Cooper, past president of the Southern Baptist Convention.

Bond says the bus route isn't much work. Yet he leaves home before 7 a. m. — earlier in winter — and returns at 9:30 a. m. Then in the afternoon he spends another hour and a half — sometimes longer in bad weather.

The advantages of secular work outweigh the disadvantages, Bond believes. "With the school bus, I'm in the eyes of a lot of people... the kids, the parents. It gets me into the community where the people are. Sometimes I even drive for school trips."

"If given a choice," Bond muses, "I'd keep the bus route... at least for a while longer. It keeps me in contact with the people. Besides I want to look like a permanent resident... like I'm going to stay."

The Conrad church baptized 22

Bond's first year, taking the new Christians to Great Falls of Valier for the service. "Our biggest need is a baptistry. Can you imagine a Baptist church without a baptistry?"

The family has adjusted to the change from Mississippi to Montana. Mike will enter college in Missoula, Mont., this year. He had considered going back to Mississippi, but "he fell in love with Montana," says Bond. Jim, a tenth grader, assists his dad at the Great Falls Rescue Mission once a month and is active in the church's music program.

The Bonds identify with the townsfolk — one reason for their acceptance in the community, Bond suspects. The 2,770 citizens are mostly farmers, living in town during the winter and dry-land farming in the summer.

Bond, who is leasing his Mississippi farm, understands the farmers and their special needs. This year he even attempted a tiny dry-land garden in his backyard... watering on even or odd days of the week according to the schedule.

Even with the extra work of a bus route, Donnie Bond insists he "must have been made for Montana. I don't have any plans to go back... at least to stay."

"I'd just as soon be raptured here as in Mississippi."



Donnie Bond teaches a Wednesday night Bible study to the congregation of Valier Baptist Church which he pastors in addition to Conrad.



Donnie Bond (left) talks with school bus foreman Jack Rowe about bus maintenance for the winter.

At Calvary, Pascagoula

"Mary Remembers"

The Music and Drama Departments of Pascagoula's Calvary Church will present an original Christmas dramatic musical entitled, "MARY REMEMBERS" Sunday, December 11, at 7 p.m.

"MARY REMEMBERS," an original script by Laurie Burkes, depicts the life of Christ from CRADLE to CROSS. Burkes, with her co-chairmen Mr. and Mrs. Owen Stokes, and their committees, have produced live scenes for two portable stages; made props and costumes for the production.

Mrs. Byron Mathis, director of the Sanctuary Choir, has set the drama to music. Accompanists for the choir are Vickie Hollingsworth, organist, and Annette Graham, pianist. Buddy Mathis and James Miller will serve as narrators. Byron Mathis is pastor.



Mrs. Byron Mathis, Laurie Burkes, and Choir President Fred Smith, discuss plans for "MARY REMEMBERS" with actor R. T. Wade.

Convention Board . . .

(Cont. from p. 1)

elected as secretary of the Executive Committee.

Simmons has been activities director for the Harrisburg Church for about 8½ years. He is a native of Kosciusko, where he attended public school, was an honor graduate, and a three-sport letterman in high school. His parents are Mr. and Mrs. Grady Simmons, and his wife is the former Carol Cheek of Kosciusko.

He was a staff worker at Gulfshore in 1967 and was assistant activities director at Woodland Hills Church in Jackson in 1968 and 1969 while attending Mississippi College. He was assistant Royal Ambassador camp director in Mississippi in 1968, 1969, and 1970. He is a graduate of Southwestern Seminary.

Kermit D. McGregor, new chairman of the Education Commission, reported for the commission. The Board adopted all commission recommendations. They included the following:

For the 1978 college fund distribution 53 percent will be for administration, 40 percent will be for instruction, and 7 percent will be for special purposes. The 7 percent will be divided 6.5 percent for ministerial student enrollment and .5 percent for support of the commission.

For the colleges the division will be 13.5 percent of the total for Blue Mountain, 12.2 percent for Clarke, 44 percent for Mississippi College, and 29.8 percent for William Carey.

The Capital Needs fund, a total of \$1.5 million, will be divided 14.3 percent to Blue Mountain, 12.9 percent to Clarke, 47.8 percent to Mississippi College, and 25 percent to William Carey.

The report revealed that for this year in full-time equivalent students Blue Mountain has 267, Clarke has 157, Mississippi College has 2,438, and William Carey has 1,513.

Of ministerial students, Blue Mountain has 82, down from 84 last year; Clarke has 47, down from 48 last year; Mississippi College has 151, the same as last year; and William Carey has 207, up from 152 last year.

In nursing students Mississippi College has 140 and William Carey has 289.

Assignments for the board's six committees were made. Joe McKeever is chairman of the Assembly and Camp Programs Committee; and the members are Beverly Tinnin, Marcus Alexander, Eugene H. Turner, Jimmy McGee, and James Hurt.

James Yates is chairman of the Budget and Cooperative Program Promotion Committee; and the members are Robert Dent, Brooks Wester, John Lee Taylor, Frank Pollard, and Howard Taylor.

Powell Ogletree is chairman of the Church-Minister Relations Advisory Committee; and the members are R. A. Coulter, Mrs. Charles Lewis, Lloyd Metts, Walter Yeldell, and Mel Craft.

Mrs. Larry Otis is chairman of the Missions and Evangelism Committee; and the members are Billy Roby, Plamon Ming, Roy McHenry, Thomas Hall, and William Smith.

Tom Hudson is chairman of the New Church Expansion Committee; and the members are Mrs. Charles Tyler, Charles Dampier, Earl Ezell, Herbert Kinnon, and Ed North.

P. A. Michel is chairman of the Pastoral - Church Building Aid Committee; and the members are Billy Ballard, Frank Rush, Charles Gilbert, Robert Self, and Mrs. Leo Murray.

(Convention Board officers picture on page 5.)

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NAMES IN THE NEWS



Randy Weeks of Madison has announced the release of his first Christian recording with Rainbow Sound, Inc. of Dallas, Tex. His "mini album" entitled "Rise Again" consists of four Christian songs. Weeks is a 1977 graduate of the School of Church Music of William Carey College. While there he served as youth director of Temple Church and as booking agent for the Christian singing group, "Charity." Weeks has also served in First Church, Ridge-land, as minister of music and youth. For copies of the record or concert information, write Randy Weeks, P. O. Box 165, Madison, MS 39110. (Phone: 856-6197). Weeks is the son of Col. and Mrs. Shed Weeks of Madison.



Receiving a certificate and pin for 16 years perfect attendance in Sunday School is Michelle Jackson, on the left. On the right receiving a certificate and pin for 32 years perfect attendance in Sunday School is Emelda Jackson. The pastor is Joseph L. Small. The church is Bethel, Pearl River Association.

Gene G. Pierce, associate in the Church Training Department, Mississippi Baptist Convention Board, from 1953 to 1965, died last week of a heart attack. He was 56. The funeral was Nov. 30 in Harri-man, Tenn. A native of Tennessee, Pierce graduated from Carson-Newman College and New Orleans Seminary. During World War II he served as operations officer with the Navy Air Corps.

Joe Snyder, missionary to Kenya, will be speaker for the Christmas banquet at First Church, Tupelo, on Dec. 9, in the new Christian Life Center. Adult Sunday School departments will provide the food. Young people and adults will also hear a program of Christmas music.

Shirley Jackson, missionary to Brazil, has completed furlough and returned to the field (address: Caixa 950-ZC-00, 20000 Rio de Janeiro, Rio de Janeiro, Brazil). Born in Bentonville, Ark., she grew up near Natchez, Miss.

Mary Joe Stewart, missionary to Ecuador, may be addressed at Casilla 3236, Guayaquil, Ecuador. She is a native of Caesar, Miss.

Raymond Fitts, father of Marvin E. Fitts, missionary to Peru, died Oct. 20 in Pontotoc, Miss. Missionary Fitts is a native of Pontotoc County, Miss., and his wife is the former Jean Carlisle of Lucy, Tenn. They may be addressed at Apartado 810, Trujillo, Peru.

Bill and Ann Scott, former residents of Greenwood and former members of First Church, Greenwood, now live at 120 Oak Drive, Spencer, W. Va. 25276. He is pastor of Hillcrest Baptist Church at Spencer. She is a native of Leflore County and attended Clarke College.



Pictured are those who received perfect attendance pins in Sunday School at Brewer Church, Perry County. Front row, l-r: Tim Odom, four years; Mark Smith, six years; Dawn Smith, four years; back row, l-r: Ellen Henry six years; Terri Broome, two years; Lisa Smith, eight years. John W. Henry is pastor.

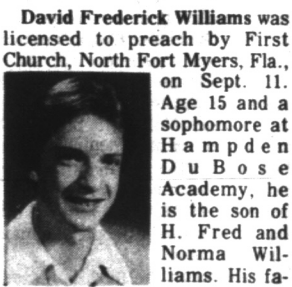
Frances Yarbrough died Thursday, Nov. 24, and was buried Friday, Nov. 25, at 3 p.m. at Hillcrest Cemetery in Petal. She was the wife of Jimmy Yarbrough, pastor of Temple Church, Petal. Survivors include her husband, three daughters, three granddaughters, and one grandson. The daughters, all married to preachers, are Kathy Brooks, wife of the pastor of First Church, Grand Isle, La.; Brenda McHan, wife of the pastor of Mesa Church, Tylertown; and Miriam Culbertson, whose husband is in school.

Maynard W. Rhodes, deacon at Glenfield Church, New Albany, for 23 years, died of a heart attack on Monday, Nov. 14, at age 62. The funeral was held Nov. 16 at Glenfield Church, Jimmy Russell, pastor, officiating. Rhodes was a retired employee of Irwin B. Schwabe Co. Survivors include his wife, Myrtle of New Albany; one son, Kenneth, of St. Petersburg, Fla.; two daughters, Joann Wright of Jacksonville, Ark., and Joyce Develin of Lexington, Miss.; his mother, Ethel Edwards Rhodes of Blue Mountain; four brothers; four sisters; and six grandchildren.



THE MEN'S SOFTBALL team of the First Church of Terry, finished their season with a 10-1 record, winning first place trophy for Division III of the Hinds-Madison Baptist Association League. Members of the team pictured are, front row, Ray Barfield, Kenny Granberry, Chip Bridges and Doug Broome. Back row, from left, Freddie Brister, Mike Hennington, Tim Ward, Howard Granberry, Donald Savell and Charles Granberry. Other members of the team are Ronnie Cohn, Steven Jones, Wayne Peoples, Carlton Owens, Mike Witherington, Bruce Hennington, Greg Wilson, David Hester and Butch Caffey. The team is coached by Tim Ward.

Hobson Frank Smith, pastor of Mountain Creek Church, Florence was named in Who's Who in Religion in the 1977 edition. He is the son of Lamar and Mary Hobson Smith of Mt. Olive. He is married to the former Shirley Griffith and they have two sons.



David Frederick Williams was licensed to preach by First Church, North Fort Myers, Fla., on Sept. 11. Age 15 and a sophomore at Hampton D. B. Ose Academy, he is the son of H. Fred and Norma Williams. His father formerly was pastor in Mississippi, at Glade Church, Laurel, and East Howard Church, Biloxi and now is pastor of First Church, North Fort Myers. David is the grandson of Mrs. C. M. Williams of First Church, Olive Branch.



Jimmie D. Garrard was honored with a Pastor's Appreciation Day by the members of Bethany Church at Wynot, on November 13. Garrard was called to Bethany in June, 1970. The church presented to him a special plaque in appreciation for seven years' service, and a love offering. Before receiving his BA degree from William Carey College, Garrard attended Clarke College. He has also completed 30 graduate hours at New Orleans Seminary.

Staff Changes



Neal

C. Wayne Neal has resigned as pastor of Hillcrest Church, New Albany, effective Dec. 31. He has served as pastor of Hillcrest since the church had its beginning in December, 1965 with 53 members in the Herod Shopping Center.

Under his leadership a new church building was constructed with building and property totaling \$125,000. The church now has 201 resident members.

Neal, a native of Columbus, is a graduate of Mississippi College and Southwestern Seminary.

Neal formerly served three years as a campus minister of Northeast Junior College, Booneville.

He and his family reside at 836 Jay Street, New Albany.

Billy McClellan has been called as pastor of First Church in Louise. He is the son of the late R. B. McClellan, Sr., and Irma B. McClellan of Greenwood. He is married to the former Beverly June Boyer of Cleveland. The McClellans have three children.

Al Carlisle has been called as pastor of the New Hope Church in Vardaman. He is the son of Mr. and Mrs. C. H. Carlisle of Shreveport, La. He is married to the former Patricia Lacki of New Jersey.

Larry Moore is the new pastor of Hebron Church in Lauderdale County.



Messer

James E. Messer has resigned as pastor of Highland Church, Vicksburg. He will be available for supply preaching and interim work. He may be reached by phone at 636-9357 or 636-7349 or by mail at 215 Montaign Drive, Vicksburg. In the three years he has been pastor at Highland, there have been 307 additions. Cooperative Program gifts have grown from \$7,851.00 to \$18,724.00. Total mission giving has grown from \$10,795.00 to \$25,236.00.

Crowder Church has called Steve Warren as music-youth director. Warren is a native of Madison and the son of Mr. and Mrs. Travis Warren. He is attending the University of Mississippi

where he will graduate next spring. He attended Holmes Junior College on a football scholarship.

Warren is married to the former Carolyn Caffey. Before going to Crowder he served as minister of music-youth at Pope Church.

Truman D. Scarborough is pastor at Crowder.

Clarke Young People Meet In Separate "M" Night Program

Youth of Clarke County Association held their own separate meeting Nov. 28, for "M" Night at First Church, Quitman. Billy Ray Blackwell, youth director of the association, indicated that it was the first time they had ever done so.

More than 76 young people met in the fellowship hall under direction of Billy Ray Blackwell, with Al Pike, Leesville, as guest speaker.

Blackwell later reported, "Pike, a student in New Orleans Seminary, did a superb job in challenging the young people to become evangelistic in witnessing and living and congregationalizing those with whom they come in contact. Over three-fourths of

Pirkles Appointed

(Continued from page 1)

Pirkle was born in Pontotoc, Miss., and grew up near Marks, Miss.

She received her associate of arts degree from Clarke College, Newton, Miss., and also attended Blue Mountain (Miss.) College, and Mississippi College.

Mrs. Pirkle was a summer worker in Glendive, Mont., with a volunteer mission program. She also has worked as a secretary for insurance agents.

The Pirkles have three children. Patrick Donald was born in 1968; Michael Kevin, 1969; and Pamela Nicole, 1975.

the young people made some kind of commitment."

The youth choir was made up of 56 young people from throughout the county. The choir was directed by Mrs. Roderick McRee.

There were 221 in attendance at Clarke County "M" Night. Others besides the youth remained in the sanctuary for promotion and worship under direction of Dennis Kennedy, Church Training director. They heard Speaker Len Turner, pastor of Colonial Heights Church, Jackson.

DeSoto Church won the efficiency banner with 43% of the enrolment. First, Stonewall had 31 in attendance.

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Children's Village Asks For Larger Gifts To Holiday Fund

In releasing seasonal greetings to friends of children everywhere, The Baptist Children's Village has emphasized 1977 Holiday Fund needs.

The Holiday Fund represents an appeal to friends of the child care agency for cash gifts in the period from Thanksgiving day to New Year's day, each year.

According to the administration at The Children's Village, cash gifts to this fund represent support to a vital part of the Village ministry at a critical

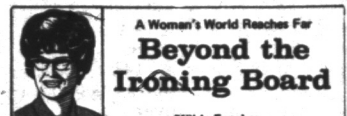
time of the year. Holiday Fund gifts are allocated to the food and milk needs of Village boys and girls throughout the year, after modest sums have been used to provide presents for the children at Christmas.

Village sources indicate that inflated food costs, together with expanded Village services to children in its North Mississippi operations have combined to render the 1977 Holiday Fund appeal an especially critical request for help. It is said that there will literally be no traditional Christmas

for Village children wherein material gifts are concerned, and the Village ministry as a whole will be seriously crippled and curtailed, unless there is an outstandingly generous response from individuals to the 1977 appeal.

The Baptist Children's Village is an official agency of Mississippi Baptist Convention with residential group campuses in the Jackson area and at Farrow Manor campus in Tate County, with a satellite home in New Albany, and foster homes throughout the state.

While the Village receives a portion of operating needs from a Cooperative Program allocation, it is dependent upon designated giving for more than 70% of its basic and minimum needs. Interested individuals are urged to address further inquiry to: The Baptist Children's Village, P. O. Box 11308, Jackson, Mississippi, 39213, telephone No. 922-2242, or send their contributions to that same address.



(Reprinted from "The Last Word, a Woman's Privilege" by Wilda Fancher, December 24, 1972, by request.)

This week a beautiful letter came, saying, after telling me the circumstances of the death of their nineteen-year old son last spring. "Could you write a column for all of the people who have lost loved ones this year? Our home is sad and our holiday will be lonely."

Death has not walked so close to me that brother, sister, parent, child, or husband joined him as he passed. He has seemed to hover over each of our boys, in turn, so I have fought back and struggled against the possibility of death. Only to that fullness of understanding am I able to sympathize with people grieving through the death experience. In all my years as a pastor's wife, I never learned what to say or how to act in the presence of death-grief.

Now I hardly know what to write. If I knew words which could be caressing and tender to reach into your heart like finger tips and massage away the pain which must be a million times worse than muscle cramps, I would write them.

If I knew words which could keep your breath from backing up into your throat when you have to pick up a plate because you forgot and set the table for everyone, I would write them.

If I knew words which would keep the tears from dropping onto your coat when you see someone at a distance who looks like them, I would write them.

If I knew words that could keep everybody from walking or whistling or running or talking like he did, I would write them.

If I knew words which would make it easier for you to swallow his favorite food, or hear his favorite song, or walk into his room, or give away his possessions, I would write them.

But if I knew all these words, and I wrote them, and they did what I said they would do, I would have robbed you, for I would have taken away your memories of him.

Next to live music, a record is the best thing; next to a live person, memories are the best thing. Without the music there could have been no record; without the person there would be no memories. Like music with joyful strains suddenly replaced by haunting melodies, and like music with haunting melodies suddenly replaced by joyful strains, your relationship goes on every day.

If James dies before I do, probably the most difficult time of day for me will be the time when I go to the post office and there is no letter from him. He has written to me almost daily when he is away. But I will, for a while, I'm sure, go home and read some of the letters from him that I have saved and remember gratefully the love that prompted those letters.

On this Christmas Day, every ache will be deeper and every pain will be sharper. It would seem totally proper to me that you weep a little while, but not all day. As you weep, it would seem totally proper, also, to let the joyful strain of faith in Christ well up in your heart and wipe your tears away with poignant happy memories. Bring out a few of the not-so-happy memories, too, for it is unrealistic to remember someone as having been perfect.

When your heart has settled and you feel a miracle has been worked there, breathe a prayer of thanks to God for it is a miracle, indeed — this Christ in Christmas, whose "peace on earth" includes your heart, even on this first Christmas with one missing.

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Corrie ten Boom Undergoes Pace Maker Operation

OLDTAPPAN, N. J. — November 22 — Corrie ten Boom, the beloved 85 year-old author, had a highly successful pace maker operation last month. Doctors urged Corrie to go through the operation because her pulse was registering, on occasion, at a very low 20 beats a minute, leaving her very weak.

Says Corrie: "The choice was: go to Heaven or have this operation. The former would have been the most wonderful for me, but there is still so much work to do here, so I accepted the latter thankfully." With Christian courage, Corrie endured the painful operation without general anaesthetic and had to lie absolutely still for two hours. "There were four times when I thought that I could not bear it. Then I saw a hand pierced by a nail, and I could thank the Lord Jesus for the far worse pain which he suffered for my sins. It made me quiet and thankful," Corrie writes.

Counting her blessings, she says, "I am still rather weak, but I am enjoying a heart which beats a regular 72 per minute. My pulse is checked with the doctor's office through the telephone. What wonderful technical ability! The Bible says, in Psalm 139, 'You discern my thoughts from afar.' That is important. You and I are in God's 'intensive care' day and night."



Thursday, December 8, 1977

BAPTIST RECORD PAGE 7

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FLEMING H. REVELL



On November 13, 1977 McLaurin Heights Church observed ground breaking ceremonies for their proposed new auditorium and family life center and actual construction began November 22. The contract price was \$522,153 and was awarded to Ralph L. Dickerson Construction Co. of Jackson. Completion date is set for November 23, 1978.

Bobby Crawford of Pearl was the architect; Robert Miles the Building Plans Committee chairman, and Helen McHenry, the secretary. The members of the committee are shown at the ground breaking in the lower photo. Left to right are J. C. Renfrow, Tommy Scoggin, Mary Libby Payne, C. E. Bailey, Robert Miles, Curtis L. Williams, pastor, J. Cecil Jones, Helen McHenry, Bobby Crawford.

In a building fund campaign earlier in the year the membership pledged \$186,911 to be given over a period of three years. This money will meet 36% or more than a third of the total building cost: M. F. Duncan, at left in the upper photo, was director of this campaign. With him in the picture is the pastor, Curtis L. Williams. The building fund campaign was provided as a Cooperative Program ministry by the Stewardship Department of the Mississippi Baptist Convention Board.

Merry Makers Visit Canada, New England

The Merry Makers Club of Harrisburg Church, Tupelo, recently sponsored an eight-day trip to the north-eastern part of the United States and into Canada. Thirty-five people comprised the group that enjoyed this trip which was planned to capture the beauty of the fall foliage at its peak.

This trip, directed by Frank Simmons, activities director, and Rachel McCarver, fellowship consultant of the Family Life Center Committee at Harrisburg, had been in the planning stages for a couple of years.

The Merry Makers Club at Harrisburg is the retired and above 55 group to whom the church ministers through the recreation program. The club is made up of many members with different backgrounds who join together to meet for fellowship and enjoy the common bond of Christian love and concern.

"The purpose of a trip was twofold," Simmons said, "(1) to provide a time of Christian fun and fellowship together, (2) to strengthen each other spiritually through caring and sharing, (3) to admire the handiwork of God's creation that will deepen our love for Him and in turn encourage us to serve Him in a more productive manner."

The trip began early on a Saturday with a bus ride to Memphis where the group boarded a jet for New York. "Our group found New York to be a fascinating city," Simmons reported. "We were in the city on a Sunday morning and some of the group attended the Marble Collegiate Church where Norman Vincent Peal is the senior minister."

The following Monday they began their New England - Canadian Adventure tour. The trip carried them across all of the New England States, except Vermont, and into Quebec province where they visited Quebec City, Trois Rivières and Montreal.

The final day's journey included a scenic drive through the Adirondack Mountains and eastern New York. "This day of travel was one of the prettiest in terms of seeing the beautiful colors fall," Simmons said. "The cool, crisp autumn air, spiced with beautiful scenery, truly made the trip a memorable experience."

"Fellowshipping, caring, sharing, and worshipping were all part of this experience. Everywhere we were reminded of our faith in and the omnipresence of our God. Singing hymns of the Christian faith also took on a new meaning. As we stood on the Atlantic coast near Portland, Maine, where one of the first light houses was ever built, the words of 'Let the Lower Lights Be Burning' became alive in our hearts."

"In Quebec City, we toured a historical battlefield area along the St. Lawrence River. As we twisted and turned in and out of this area, someone commented that the words of 'A Mighty Fortress' really had new meaning for him."

Fairchilds Of Moselle Cancel Trip To India

Molly and Elven Fairchild, evangelists from Moselle, have cancelled the mission trip to India that they had planned for this December.

The Fairchilds work especially with children through ventriloquism, puppets and other forms of motivational entertainment.

Molly was in bed for several months, with a back problem, but is now much better and is able to resume work again. However, her doctor advised her not to try the trip to India this year.

Recently a revival item in the Baptist Record incorrectly stated that the Fairchilds live in Mobile, Ala. They have not moved to Mobile. They still live in Moselle, where their address is P. O. Box 188, Moselle, MS 39459 (phone 601-584-3112).

BIBLE DRILL CLINICS

Children's Bible Drill and Youth Bible Drill
December 12-13, 1977

Monday December 12	Tuesday December 13	Clinic Leader
NEWTON First Church	MERIDIAN Baptist Center 2641 24th Avenue Tupelo	Reuben Moore Tupelo
NATCHEZ Parkway Church	VICKSBURG First Church	Mrs. Lillian Watters Jackson
YAZOO CITY First Church	BRANDON First Church	Bill Hardy Columbus
FOREST Forest Church	CRYSTAL SPRINGS First Church	Mrs. Vivian Reeves Jackson

Starting Time: 7:00 p.m.

Purpose
To help workers enlist and train children and youth to participate in the Children's Bible Drill and/or the youth Bible Drill.

Target Group
Leaders of Children's departments (ages 9-11)
Leaders of Youth departments (ages 12-14)
Persons selected to promote and conduct the Children's Bible Drill or Youth Bible Drill
Associational Children's Leaders
Associational Youth Leaders
Pastors and Ministers of Education
Staff persons responsible for youth and/or childhood education

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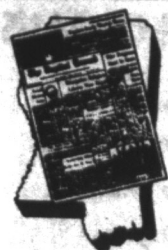
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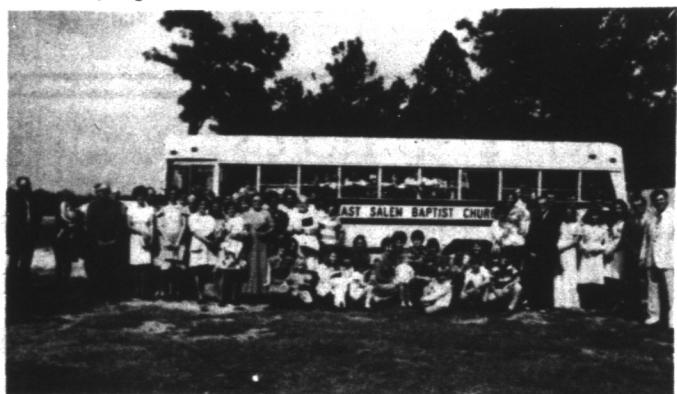


GROUND BREAKING services were held recently for a new sanctuary and educational building at HOUSTON ROAD CHURCH, LAUREL. Pictured, at the ceremonies, front row, from left: Cliff Padgett, pastor; Maurice Flowers, Jones County director of missions; Marvin Gavin, chairman of deacons; Roger Pruitt, chairman building committee; Otis Whitley, oldest church member; Leon Massey; Glendor Dennis; back row, from left: Jesse Blackwell, Sunday School director; John M. Foye; Tom Henderson; M. G. Smith.

There are 150 resident members at Houston Road.

With the help of the South Laurel Church, the Jones County Association, Mississippi Baptist Convention Board and members of Houston Road, the building and property valued at approximately \$48,000 is debt free at the present time.

The building fund drive has resulted in over \$50,000 in cash and approximately \$30,000 in pledges.



EAST SALEM CHURCH, LEAKESVILLE, recently had a dedication service for their church bus. SHADY GROVE CHURCH, LUCEDALE, donated the bus to East Salem; then East Salem members united in an effort to raise the money to have the bus completely reconditioned. Troy Smith, far right, is East Salem pastor.

CHURCH BUS SHADY GROVE CHURCH, LUCEDALE, DONATED TO EAST SALEM CHURCH.

Sunday School Lesson: Life And Work For December 11

The Good Shepherd

By Bill Duncan, Long Beach, First (John 10)

A Palestinian shepherd vowed that wolves, bears or robbers would enter his sheepfold "over his dead body," and he literally meant exactly that. Hillside sheepfolds in Palestine were just spaces enclosed by a wall of stones. The shepherd guarded his flock by sitting down or lying across the entrance, so that nothing could get past without his knowledge. In a literal sense, the shepherd was the door or gate of the sheepfold. Jesus used this illustration to picture Himself as the door to salvation or safety, because it is through Him that all men have access to God.

Jesus used this allegory about sheep and shepherds to tell the Pharisees they were false leaders of the people, but there is something being said to today's Christian as well. The use of the term "good shepherd" implies that believers can rely upon Him to care for them. The contrast is between the shepherd and the hireling. By way of emphasizing His trustworthiness, Jesus contrasted Himself with someone utterly unworthy of trust or confidence.

The hireling works only for wages. When he sees the danger, he feels the threat. The proof of the unworthiness of the hireling is seen when the wolf comes and he runs away. "The wolf catcheth them, and scattereth the sheep."

The people can rely upon Jesus to take care of them. The basis of confidence is in the statement that He "giveth his life for the sheep." He puts Himself into the situation of the sheep (sinner) and lets it hurt Him in order to save the sheep.

"I Am The Door"

"By me if any man enter in, he shall be saved and shall go in and out and find pasture." Not only is He the door of safety but He is also the door of plenty. David said, "the Lord is my shepherd, I shall not want." Christ is the door to happiness. No one ever attained happiness by seeking it. Happiness comes from complete trust in the Lord and full surrender to His will and plan. Jesus is the door to usefulness.

To say that Jesus is the Son of God is a profound statement. This means not only that He has come from God, but that He was sent by God. It is to say that Jesus is the door through which you can come to receive the blessing of God.

The Good Shepherd
Sheep are called dumb animals because

they seem to have no care for themselves. They need someone to carry them to food and water. They have no sense of self-defense. The Lord provides for them. Therefore they are very trusting and dependent.

The picture of the shepherd is that of a person who is on constant vigilance, one of fearless courage and full of patient love for his flock. This should remind us of the love that God has for His people.

It is strictly true that the sheep know and understand the shepherd's voice and they will never answer to the voice of a stranger. Someone has said that the shepherd is always talking with his sheep. Sometimes the shepherd sings in a loud-song voice. A professor once told me of seeing two shepherds mix their flocks at a watering hole. When the time to leave came, the shepherd simply called out and all his sheep followed him without any confusion.

Jesus stressed the fact that His sheep know His voice and follow Him. They obey Him. He knows them by name and cares for them. But those who are not of His flock cannot expect this gracious provision, this loving care, this companionship with Him. It is a wonderful blessing to belong to the Lord.

Jesus went on with glorious words concerning the sheep whom He loves and for whom He cares: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all and no man is able to pluck them out of my Father's hand. I and my Father are one" (John 10:28-30).

The controversy continued. The Jewish rulers became outraged. Jesus was linking Himself with God the Father in this way. "I and my Father are one." Their reaction was natural. When a person is wrong and cannot win in an argument, he is inclined to become violent. "The Jews took up stones again to stone Him." When insinuation and accusation failed to succeed in discrediting the testimony of Jesus, they resorted to violence.

"But many believed on Him." The controversy about the authority of Jesus ended in a note of victory. Jesus escaped out of the hand of the rulers. In another area of the country there was open response. Jesus wanted to be a shepherd to all people but could not, because they would not enter the door and find pasture.

Couples Conference Set For Glorieta

GLORIETA, N. M. — The wintry, mountainous terrain of Glorieta Baptist Conference Center will provide the setting for a specialized Couples Conference on Youth Ministry here Feb. 20-24.

Sponsored by the Southern Baptist Sunday School Board, the five-day conference will focus on two basic themes, "Improving Leadership Skills in Youth Ministry," and "Strengthening Personal Relationships in Marriage."

Bob Taylor, Baptist Sunday School Board, and his wife, Beth, will serve as directors of the conference and will lead the portion of the retreat dealing with youth ministry.

To register for the conference, a \$45 deposit should be sent to Bob R. Taylor, Sunday School Board, 127 Ninth Ave., North, Nashville, Tenn. 37234. Total cost for the conference is \$185 for each couple.

Russell Honors Senior Citizens

Russell Church recently honored the senior citizens at the Sunday morning worship hour. A section of the sanctuary was reserved, and the older adults were escorted in by the youth boys.

Ronnie Massey, Sunday School director, along with the pastor, Charles Griffith, gave remarks of praise for the service the senior adults have rendered the church.

Fredna Brandon was recognized for her long term as Sunday School secretary and was presented a Bible.

Dudley Sumrall gave the life history of Maude Reid and presented a gift from her class of senior adult ladies, in appreciation of her 51 years as teacher. This class has been named "The Maude Reid Class."

Ruth Price was presented an engraved necklace in recognition of her 47 years service as church treasurer. Raymond Massey, chairman of deacons, presented Gordia Harper, oldest deacon, a gift for his long service.

Jamie Sims was given an engraved plaque by the Youth Boys' Sunday School Class, which he teaches. Testimonies of how the Lord has led in their lives were given by Helen Sims and Albert Roberts.

A note burning ceremony was held the same day, closing the indebtedness on the pastorium and church building, except the educational building.

Devotional

Casting Bread Upon The Waters

By Benton Preston, Pastor, Midway, Jackson

Cast thy bread upon the waters: for thou shalt find it after many days (Ecclesiastes 11:1).

"Laying up treasure in heaven" is a solid substantial phrase but casting bread upon the waters sounds like poor business. What could be more uncertain, haphazard and reckless than casting bread upon a moving stream? But this is where a secret lies concealed. The Spirit of God used just such a phrase because investing time and thought and talent and money has always seemed folly to the world. But listen, it will always be true that after stocks and bonds have failed and money is worthless, earth's real millionaires will be those who have invested in spiritual things.

In the eyes of men, deeds of love and kindness may seem a reckless waste and the hope of any blessing from them a vain presumption, but deeds done in the name of Christ can never be lost. Men may not notice or care but God does and I believe they bring His smile of approval upon our lives. Is that not reward enough? Jesus said, "For whosoever shall give you a cup of cold water to drink in my name . . . he shall not lose his reward." (Mark 9:41). God has ordered a blessed provision for His own that lets no cup of cold water, given in the name of Christ, lose its reward.

"Cast thy bread upon the waters," Seems a foolish thing to do. Sheer folly it seems to me. To think it would come back to you. It defies good business. Bread swept by churning tide. To think it would return Even multiplied.

God works in mysterious ways. His wonders to perform. Worldly men may not believe. May even scorn. But those with believing faith Who invest in spiritual things Do not doubt.

They know of the blessing it brings.

Bread cast upon the waters, Bread of sacrifice and love, Deeds done for Christ and men Bring blessings from above. Bread of life shared with men, Bread of compassion and concern, Bread flung out upon life's waters, The believer knows, will return.

"Cast thy bread upon the waters." Rich dividends its pays. Do it in the name of Jesus, "For thou shalt find it after many days."

Baptists Send Relief To India, Argentina

RICHMOND (BP) — Southern Baptists are sending at least \$10,000 in disaster relief funds to help people in the section of India hit by a cyclone and tidal wave Nov. 19.

Wire service reports said that about 10,000 lost their lives and as many as one million were left homeless. The cyclone — the Indian Ocean equivalent to a hurricane — was called the worst in a century. A week earlier, a less destructive cyclone claimed about 500 lives in Tamil Nadu state.

Also authorized was \$5,000 to begin work among victims of the Nov. 23 earthquake in the northwestern pro-

vince of San Juan in Argentina. Government reports put the death toll at 70. At least one Baptist church was damaged by the quake, which also destroyed several thousand homes. Missionaries indicated that further requests would be made for repair work on the church.

"An American journalist in China watched a Sister cleaning the gangrenous sores of wounded soldiers. 'I wouldn't do that for a million dollars!' the visitor remarked. Without pause in her work, the Sister replied, 'Neither would I.'" Maryknoll, the Field Afar, 1947



Gough and Baker

Gough Earns Certificate In Bible Memory Plan

Bill Baker, pastor, First Church, Clinton, is pictured presenting to church member Janice Gough a Level of Excellence certificate from the Bible Searchers Memory Plan. The plan has three levels of recognition.

Level of Achievement involves learning from one to 25 of the weekly memory verses in Bible Searchers.

Level of Advancement involves learning 25 of the weekly verses plus the divisions and books of the Bible.

Level of Excellence involves learning 40 of the weekly memory verses, the divisions, and the books of the Bible, and four specified Scripture passages.

The Bible Searchers Memory Plan can be used by all churches who use Bible Searchers Sunday School material. The Bible Searchers Memory Plan booklets are available on the Undated Literature Order Form for 47 cents.

"The Bible Searchers Memory Plan is worthy of consideration by your church and is heartily endorsed by the Sunday School Department," states Bryant Cummings, director, Sunday School Department, Mississippi Baptist Convention Board.

International For December 11

Finding Peace With God

By W. J. Fallis
Job 29-31; 40-42

About twenty years ago a famous American poet wrote a play entitled "Job," telling of a businessman who had



much trouble. In many ways it was a modern adaptation of the story of Job, and it attracted a great deal of attention. So, the theme of a book that must be 2,500 years old can still speak to men and women about great questions of life. Tennyson called Job "the greatest poem of ancient or modern times." Recent translations have revealed the poetic form of the book and sharpened the picturesque language to help us understand it better and appreciate its beauty and feeling. But what is its message? Part of it we saw last Sunday, looking at Job and his reaction to disaster and pain. In this lesson we see him satisfied — even without an answer to the question of suffering.

The Lesson Explained
Recalling Better Times (29:1-5)

Most of the book of Job (chaps. 3-28) is made up of speeches by Job and his three friends and his responses to them. In turn, the friends present the popular belief that disaster and suffering come only to sinners while

wealth and honor show God's approval; Job continues to insist on his innocence. Instead of comforting, they accuse him of sin and pride. Job pleads for vindication by God. In the third round of these speeches, Job seems to feel that God has left him; he offers no prayer.

But in chapters 29-31 Job's mood seems to change. He remembers "the days when God watched over me" (RSV), and he longs for the sense of God's presence that once lighted his path in darkness. Verse 4 is better translated: "If I could be as in the days of my prime, when God protected my home" (NEB). Verse 5 brims with pathos as the bewildered and suffering man remembers his children who are gone.

Hearing God's Challenge
(40:6-9)

In chapter 31 Job sums up his case in a list of oaths of innocence which show very high moral standards, matching the evaluation of Job in 1:1. Then a new speaker, a young man named Elihu, takes the stand (chaps. 32-37), to reveal Job's pride and rebellion and to argue that God can use suffering to accomplish his purpose in the lives of men. Some interpreters feel that Elihu prepared Job's thinking for the new insights that came during the speeches of the Lord in chapters 38-41.

The first word from the Lord came in 38:2 out of a whirlwind: "Who is this whose ignorant words cloud my design in darkness?" (NEB). Then follows a

beautiful poem describing God's power in the creation and in sustaining the universe. All this in contrast to the puny strength and skills of Job. In 40:4-5 Job quietly admits his unimportance. But the Lord continues in verses 6-9 "out of the whirlwind" to challenge Job to answer the Lord's questions. He suggests that Job has tried to justify himself by putting God in a bad light. Does Job think he can take God's place?

Accepting A New Perspective
(42:1-6)

At last Job answers the Lord in the true spirit of the believer. He knows that God can do all things — everything he wants to do. The question in verse 3 seems to be Job's repetition of God's charge in 38:2; then he admits that he talked about things he did not understand. After hearing the stunning evidence of God's unique greatness, Job realizes that his own vaunted knowledge was based on what others had said. Now God has become real through Job's personal encounter with him. In God's presence he no longer demands answers or boasts of his innocence. God's holiness and power reveal Job's finiteness and sin. Still suffering and not knowing why, Job reaches out in trust to God as he and repents, "in dust and ashes."



BMC Singers Working To Go To Rome

The Singers of Blue Mountain College are at work trying to raise \$17,500 to finance a trip this Easter to the International Choral Festival in Rome. The popular singing group at BMC has already held numerous rummage sales and coffee houses with a rocking chair "roc-a-thon" in prospect during January. The group is also available for concerts and more information about the project may be obtained by contacting the group's director, Mrs. Nancy Robertson, at Blue Mountain.